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WOMEN WORKERS OF THE ORIENT.

CHAPTER FIVE.

WOMEN WORKING TOGETHER.

BY MRS. J. P. WHITE, ALBIA, IOWA.

OUR OLDER members can remember back to the time when the familiar announcement, "The missionary society will meet as usual next Thursday afternoon" was never heard in any of our churches. They can remember when the town could not boast of a single woman's club. The middle aged can remember the time when no woman in the realm ever went to the ballot box, or had any part in any kind of public service. But all has changed now, and woman has come into a larger and more varied service than ever before in the history of the world.

Women's organizations are comparatively new even in our own land. Until recently the members of such organizations were composed of those who belonged to the same church or to the same social set. The war brought women into new relationship. No lines were drawn. All faiths and creeds and social sets united together for their country's service.

Women of the Orient, who have been shut in from the outside world, who have been denied their sacred rights are be-

ginning to come together in various kinds of organizations. There has come to their hearts a great and glowing desire to serve. Here and there kindred spirits are banding themselves together and, stepping out from the barred seclusion of their own homes they are entering a new field for service.

The aim of this study as set forth by Miss Burton is: "To realize the significance of the united work of Oriental women, and the possibilities for good or evil bound up in their organized energy; and to understand the challenge which such a situation is sounding to the Christian women of the West."

PATRIOTIC SERVICE OF ORIENTAL WOMEN.

In most Oriental lands, the love of country has been one of the strongest incentives which has led women to organize. We think of women in Mohammedan lands as helpless chattels and yet they are having a power and influence that is surprising.

The women of Persia, during the revolution of 1911 stripped their jewels from their arms and sent them to the

National Assembly with the message, "We are women and cannot fight, but we give to our country." The women went in crowds to the mosques during the days of the revolution and the more gifted ones read stirring patriotic addresses which were borrowed and read to the men assembled in another place.

These women suffered during those days but they did not give up their vision of a better condition for their country women. A missionary writes: "Little repining has been heard; they are setting their faces to the future and adapting themselves to changed conditions. * * * The women of this city (Teheran) have made astonishing progress, considering their lack of education and the ordinary privileges of women in Christian countries. Still behind the veil, still restricted by religious law, still considered man's inferior, they have this last year established over a hundred schools for girls attended, as the inspector of schools informs us, by some hundreds of pupils."

In Turkey women have shown deep interest in their country. Those who have education, are writing on subjects that will stir up the interest of other women.

When the Young Turk party was in power, women were entrusted with the carrying of dangerous messages. They were the safest medium of communication as the law does not permit a Mohammedan woman to be searched.

When the army was in need of funds, women raised large sums of money by holding mass meetings and appealing to their sisters for help.

Turkish women have organized the Red Crescent Society which is modelled after the Red Cross and which carries on the same kind of work.

India's women are loyal, too, and in

various ways they are working together for their country. This is the more remarkable when we remember that they are a subject people. The women are keeping in touch with every plan to lift up their country to a higher standard. When bills are proposed by their law makers, women hold meetings to approve or disapprove; they make speeches, pass resolutions, and send memorials to signify, their attitude toward the proposed measure.

In Bombay Presidency municipal franchise is granted to women property owners. A few women have run for office. Mrs. Hemlala Sarkar, a Hindu woman has been a commissioner in the city of Darjeeling.

The remarkable response of India's women to the call of the war has given abundant evidence of their loyalty. Women of different faiths, Hindu, Mohammedan, Parsee and Christian have joined together in Red Cross organizations. The same kind of work we have been doing here, has been done by the women in far away India. "The women of Bombay alone sent forty-nine thousand articles to the St. John's Ambulance Association during the first six months of the war. In the smaller towns where women had never had meetings of any kind, the women banded themselves together for war work and pledged their gifts for war relief.

The Service Flag idea has been carried over to India and in different places the flags have been displayed to show that boys were out at the front. The women of India have suffered because of the war. How many lonely hearts there are in that far away land today, because fathers, husbands, brothers and sons, who went off to Europe lie in "Flander's Field." What they have given and

what the war has meant, Sarojina Naidu has given in a tender heart-breaking "salutation of song." In this she expresses the depths of passion and sacrifice of India's women.

"Is there aught you need that my hands withhold?

Rich gifts of raiment, or grain or gold?
Lo, I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb,
To the drumbeats of duty, the sabres of doom.

"Gathered like pearls in their alien graves,
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands
They lie with pale brows, and brave broken hands,
They are scattered like blossoms mown down by chance
On the blood-brown meadows of Flanders and France.

"Can ye measure the grief of the tears I weep,
Or compass the woe of the watch I keep,
Or the pride that thrills through my heart's despair,
Or the hope that comforts the anguish of prayer,
Or the far, sad, glorious vision I see
Of the torn red banners of victory!

"When the terror and tumult of war shall cease

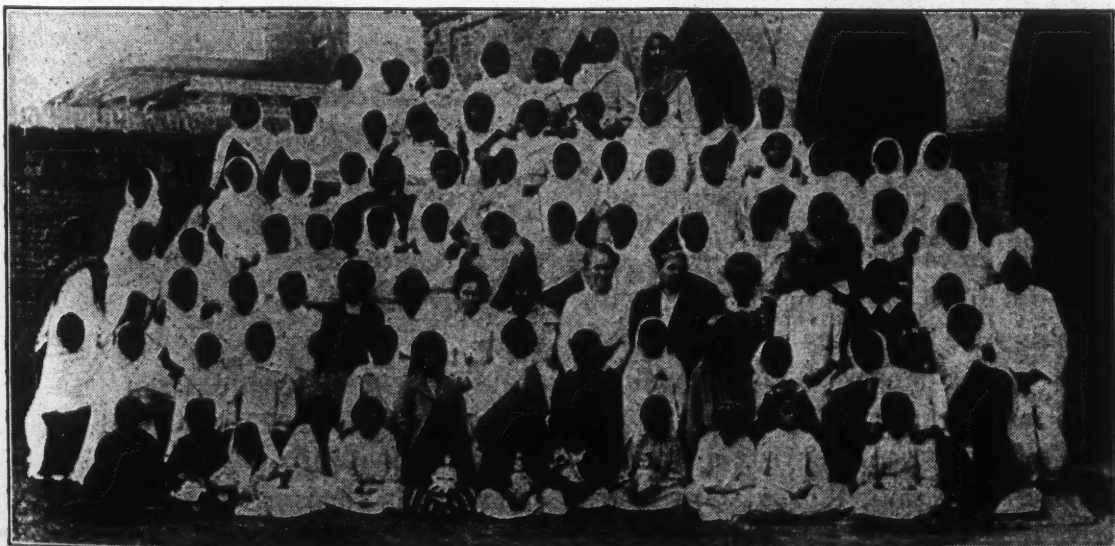
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in your dauntless ranks

And you honor the deeds of the deathless ones,

Remember the blood of my martyred sons."

In China women have entered into service for their country. When the Revolution was going on the women had a part. Women's meetings were held for the purpose of soliciting contributions for the cause. Sometimes they brought money, sometimes they brought their jewels and heaped them up on the platform. Jewelry with the Oriental woman is not simply an ornament—it is an investment, a bank account. To offer this meant to give away the savings of years. Women put their hands to unwonted tasks in order to earn money. They gave benefit performances and canvassed from house to house for funds.

Dr. Chang, a little Chinese woman doctor, when she heard of the outbreak of the revolution, called the women of Shanghai together and asked for volunteers to go to the battlefields. About



INDIA'S WOMANHOOD DEPENDS UPON CHRISTIAN TRAINING.
(A Scene at Avalon School, Pathankot, India).

forty women agreed to accompany her. Without training, and with very meager equipment, they were able to render valuable first aid service to the wounded. Dr. Chang did more. In three days she performed over one hundred amputations.

Other girls, who had "zeal without knowledge" determined to go to the front to engage in the fighting. They began military training under a regular army officer. They did not give up their

should carry them far along the right road when once they find it." And Miss Burton adds: "The story of the working together of China's women leaves no room for doubt that these energetic keen-minded women are going to bring things to pass. What they will bring to pass is not always clear. It depends upon the women who lead."

That Japanese women love their country goes without saying. Every Japanese child is taught the code of Bushido—love of country, as soon as he can talk. This is considered the highest virtue in Japan.

When the Russo-Japanese war broke out Japanese women did everything that women could do. They sewed and knitted and rolled bandages. They nursed the sick and wounded, others visited the hospitals; they sent magazines and papers to the soldier boys; they wrote letters to the absent, they met the trains to give words of cheer to their brave men. In a hundred ways they worked and sacrificed and always stood behind their men at the front.

This in brief is the story of women in Eastern lands working together in patriotic service.

THE AIMS OF THE NEW ORGANIZATIONS AMONG ORIENTAL WOMEN.

We are quite accustomed to the great variety of women's organizations in this country. The society and the club are so contagiously pleasant that even the tiny tots have their neighborhood clubs. There is nothing surprising about this in our country but how surprising it is to hear of the mushroom growth of women's organizations on the other side of the world. If we can judge from the reports that reach us the Oriental women have little thought of amusement or simple pleasure out of



LITTLE MOTHERS IN JAPAN.

purpose until Sun Yat Sen convinced them that it would be both unwise and unsafe for them to live in the camp with the soldiers. Then they returned home to take up the dangerous task of making bombs for the army.

A Young Women's Christian Association Secretary said, "They were ready to give themselves to their country whatever the sacrifice might be. And they had a courage and determination which

their organizations; they are serious in their purposes and endeavors along these lines.

There has come to the hearts of these women a great burden for their sisters and they have decided that by working together many wrongs may be righted, many burdens lifted and many privileges gained.

We have already noted the patriotic work of Oriental women but there are many other objects before them.

"The Society for the Defense of the Rights of Women has a very broad program which is set forth in the following aims:

"1. To transform the outdoor costume of Turkish women.

"2. To ameliorate the rules of marriage according to the exigencies of common sense.

"3. To fortify woman in the home.

"4. To render mothers capable of bringing up their children according to



PROMISE OF CHRISTIAN CITIZENSHIP IN CHINA.

In Turkey the women are working for reform along several special lines—freedom from the veil, abolition of polygamy and the education of women, being the ones most emphasized. There are two organizations working for these and kindred objects. "The Society for the Elevation of Those Who are Veiled" is making a study of English, in the expectation of translating into Turkish many English books that will be helpful to Turkish women.

the principles of modern pedagogy.

"5. To initiate Turkish women into life in society.

"6. To encourage women to earn their own living by their own work, and to find them work in order to remedy the present evils.

"7. To open women's schools in order to give to young Turkish girls an education suited to the needs of their country; and to improve those schools already existing."

Going over to India we find the women with many grave and perplexing problems to solve. And they are going forward together to try to solve them. They want new laws for women, new laws on marriage and the remarriage of widows; they want education and social uplift.

The women of South India memorialized the government of Madras for schools for said they: "A great change has come over the minds of the people in the Telugu country, in their attitude towards the long-neglected problem of women's education. The present complaint is not that there are not willing parents who would permit their grown-up daughters to attend schools, but that there are not schools enough readily accessible and in all respects altogether unobjectionable, to which girls may be sent for a secondary education. The time has come for establishing high schools, one for each district."

The Jain community which has been considered backward has been holding conferences to discuss education and condemn early marriages. As many as four thousand women attended one of these conferences.

The Club idea is very popular in the cities of India and various societies are organized for concrete social service, such as conducting home classes, providing homes for needy women and girls, giving training in nursing, teaching and domestic science.

The most surprising innovation is the coming together of women of different religious faiths for the larger service of the community. Hindu, Parsee and Mohammedan women have organized a society called the Seva Sadan. Their motto is: "One in core is not in Creed."

This society "calls upon every woman

to become a benediction, and upon all who realize that India's two great sins are her sin against women and her sin against the depressed, to help in creating 'Sisters Ministrant.' Its members take a vow in which they pledge themselves to 'look upon life as a sacred trust for loving, self-sacrificing service, and to do such service so help me God.' "

There are four branches of this organization. A great amount of work is being done along educational, philanthropic and medical lines. In Bombay schools are conducted, a free library is supported, educational classes are carried on, a free dispensary for the sick is open to the poor and a tuberculosis sanitarium is maintained among the pine forests in the Simla Hills.

The members visit the tenement districts, distribute food, help mothers with sick children, give instructions on hygiene and diet and visit hospitals. In times of fire and famine this Seva Sadan has been a most efficient relief agency.

There are several other similar organizations in different cities of India, whose aim is "to form a common center for all women thinkers and co-workers of every race, creed, class and party in India to associate themselves together for the progress of humanity."

Chinese women are gathering together to express their desire for reform, for education and for a chance to serve. Concubinage, which has been a festering sore in the social life of China is being condemned. Two hundred and fifty women in Peking met recently to petition the government to do away with this great evil. The Anti-Opium campaign has been vigorously pushed by China's women who have been the greatest sufferers from the traffic. Women have met together in great mass meetings to protest against the cigarette,

which is being thrust upon them by Western tobacco companies.

A Suffrage Society has been organized. "Votes for Women" is not its only aim. There are ten objects for which this organization is working, "the abolition of foot-binding, the education of women, the prohibition of concubinage, the forbidding of child marriages, reforms in regard to prostitution, social service for women in industry, the encouragement of modesty in dress, better terms of marriage leading toward marriages for love, the establishment of political rights, and the general elevation of the position of women in the family and in the home."

The Social Service League of Changsha is under the direction of educated women who have learned of Western methods and who are anxious to help their people who need help. These women are trying to prevent disease by giving hygienic instruction to the poorer people of the city. Lectures on the prevention of tuberculosis have been given and much free literature on the subject has been distributed. The care of children and the prevention of disease among them is another line of effort. A campaign of vaccination against smallpox was one of the first steps. Instructions on caring for babies were given to all who could be reached. Milk stations for distributing milk for babies were opened in different sections of the city. Missionary societies co-operated by giving out tickets to those who needed milk for infants.

Japanese women have for forty years had an organization known as the "Women's Educational Society" which has done much to stimulate the interest in the education of girls.

Several philanthropic societies look after the poor, the unfortunate, the sick

and the insane. Some of our Western organizations have been transferred to Japanese soil and have flourished there. Notable among these are the Women's Christian Temperance Union and the Young Women's Christian Association.

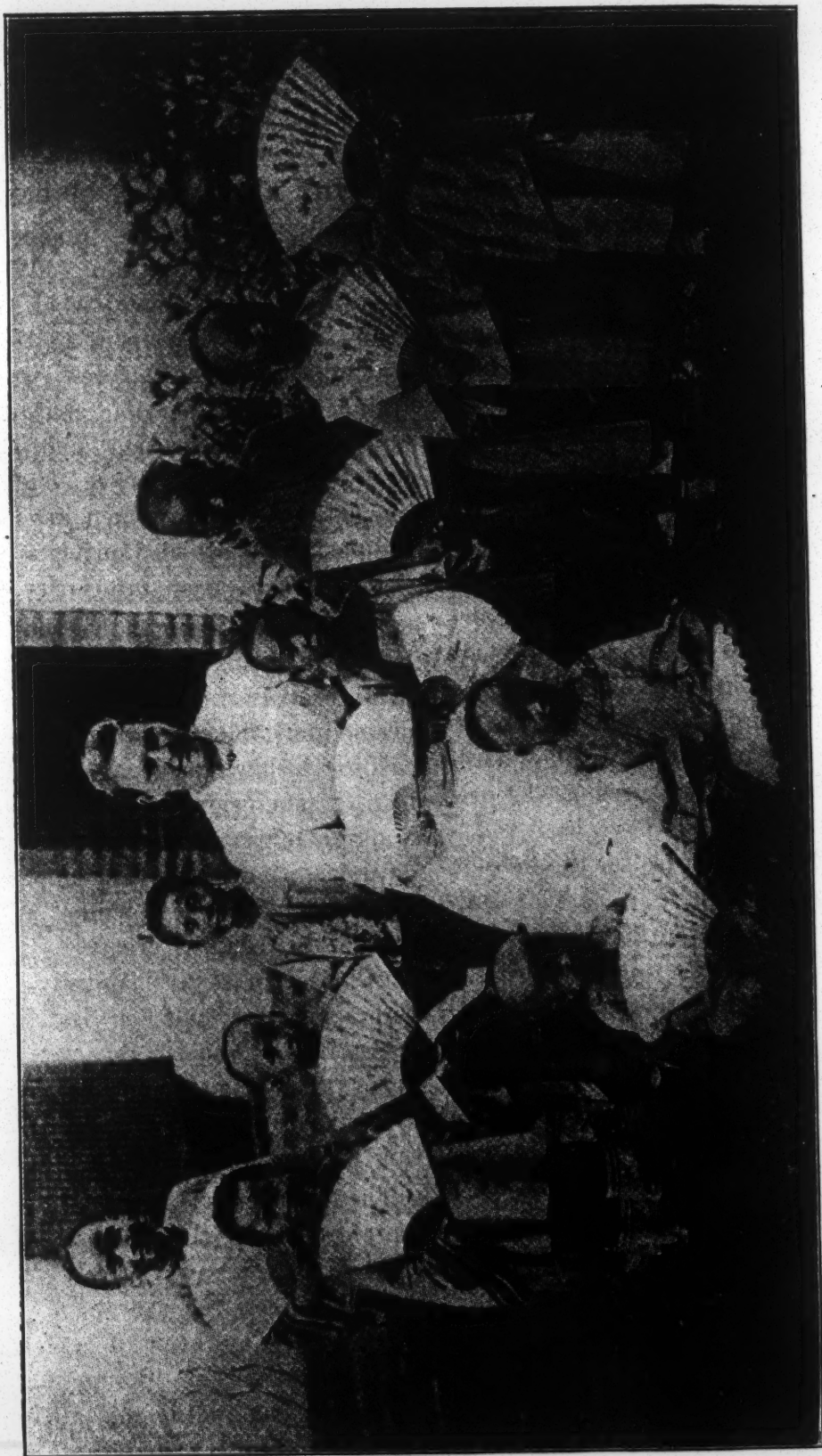
THE NEW WOMAN OF CHINA.

One-fifth of all the women of the world today are in China. What they do, what they believe, what they become is of great moment to the world. Though there have been women in China through all the centuries who have had an education and who have been in places of influence, yet the great masses of China's women have been in the position to which Confucius assigned them—that of great inferiority.

The Chinese woman has been under laws of obedience to her father, husband, brother and son. She has not been deemed capable of doing anything according to her own ideas or "of coming to any conclusion on her own deliberation." Our modern missionary workers do not agree with the ancients as to her character. Confucius said, "Woman is a mindless, soulless creature." Dr. W. A. P. Martin says: "Morally they are China's better half—modest, graceful, attractive." And Dr. Swanson of Amoy says: "They have been the great force which has preserved the country. I say this without fear of contradiction."

These women are breaking away from the old customs, the old restrictions and entering upon an entirely new life. Some of the "New women" are extremists. They hear of a few things that extremists are doing in Western lands and, concluding that all foreigners are alike, they try to imitate a certain class. They are treading dangerous paths today.

It is fair to conclude that even these



CHINESE GIRLHOOD WITH SMILING FACES AND UNBOUND FEET.

women are making a good many mistakes as they go along that there is in their hearts a deep and true desire to do some worthy things in the world.

Miss Burton quotes a description of a meeting held a few years ago in the interest of the Anti-Foot-binding Society. The writer, Miss Shekelton, was present and pictures very vividly different phases of the struggles of these Chinese women in their efforts to bring something to pass.

"The room was packed and the benches were crowded with ladies. Many it was evident from their not too decorous behavior, were present at a meeting for the first time in their lives. They were gorgeously dressed and lounged and smoked and chatted with their slave girls. On and around the platform were the leading ladies of the society dressed most variously, a few in imitation of Western costume, some too absurd for description. One wore a dainty lavender satin robe while a man's hideous felt hat, trimmed with a bunch of red paper roses crowned her glossy black hair. * * *

"On the platform stood Mrs. L—, the chairwoman, a capable managing old lady with grey hair, handsomely attired in dark blue satin costume. She was giving the opening address, which was fluent but without any grace of language and in too scolding a tone. The moment she began to speak, a younger lady, who all through acted as master of ceremonies, rushed up and down the hall, saying in a stage whisper to everyone, 'When she finishes, be sure to clap your hands. See! Like this!' An interruption sufficiently disturbing, we would think, to the orator, especially as some benchfuls of ladies wanted to practice immediately. * * * Following her speech came a younger woman, an educated girl,

who spoke charmingly, and with deep feeling—with a pretty shyness, too, which made her address more effective. She well deserved the praiseworthy attempts at clapping which followed her speech. Next came Mrs. M—, once a slave girl, now the wife of a general. This speaker was quite without education and refinement. She bounced on to the platform, gesticulating wildly and pranced about the dais as she spoke. Despite her ludicrous appearance, for dress and manner matched each other, the address was vivid and clever and the applause of the audience was quite frantic. * * *

"An attempt was now made by the chairwoman to have a resolution moved, to get it seconded, and to persuade the miscellaneous audience to vote. * * * Most of the audience, however, thought the proposed show of hands was a fresh invitation to clap and the meeting ended vaguely and without voting in a tempest of applause. There had been some earnest speeches, spoken with real feeling, and we will hope for practical results as to the reform of this cruel custom."

All of the meetings held by women in China are by no means of the kind just described. Many are conducted by women of education and culture and are as well planned and well managed as similar meetings in any other land.

A great mass meeting for women was held in Canton in 1908. It convened because of a difficulty between Japan and China to further the boycotting movement which was developing then. A writer says of this meeting, "The proceedings were conducted in a perfectly orderly manner, and stirring addresses were made for four hours. The weather conditions were wholly adverse but not-

withstanding the drenching rain that fell continuously, fully ten thousand women came together at the place of meeting. * * * Leaving out of account the merits of the question at issue, we say advisedly that there never was a more significant function in its bearing on the future of a nation than the women's mass meeting in Canton."

A writer in the Hong Kong Journal says: "Few things have been more rapid or more startling than the emancipation of women, and the acquiescence of officials and other responsible leaders among the people in the position of women as a leading factor in public life. The Orientalized woman in the chief centers of intellectual activity is a creature of the past. She is becoming more Occidental in respect to the position claimed by her, as a figure in the new world, where she is ultimately to achieve victory in every conflict for the rights of her sex in the advanced and progressive commonwealth. National spirit in its most potent forms, working for good or for evil, is raised to the highest plane of effectiveness when it dominates womanhood."

The women of China will be in large measure the determining factor in the future of the nation. If their energies can be directed by Christian leaders, then we may well feel confident about the future of China.

CHRISTIAN MISSIONS AND THE NEW MOVEMENTS.

It is not hard to understand how Christian missions have opened up the way for all of the varied activities among Oriental women, of which we have been speaking. The missionary school, the missionary home, the little church have often been the first place where women of a non-Christian com-

munity have found a common meeting place.

The first Anti-Foot-binding Society of China was inaugurated in 1873 by a missionary who gathered a group of women together and secured their promise not to bind their daughters' feet nor to marry their sons to girls who had bound feet.

The Social Service Leagues, and Philanthropic clubs would probably never have been organized without the aid of missionaries. And missionaries are helpers today in many of these organizations though the native people are bearing the responsibilities of administration. Even the societies like the Seva Sadan in India and the Ikuji in Japan, owe their existence to the missionary who introduced new ideals of like and service into those lands.

It is of great importance that the missionary workers grasp these movements among Oriental women, for the church and the service of Christ. Already there are Christian organizations similar to those we have here at home. In the different mission fields little missionary societies are carried on much as they are in America. Oriental Christians are studying fields other than their own and contributing money to carry the Gospel to others.

The two organizations that have had the largest success are the Women's Christian Temperance Union and the Young Women's Christian Association. In the last issue of *The Missionary Review of the World* mention is made of the spread of these two societies in Japan: "The Women's Christian Temperance Union has had a remarkable growth in Japan. Mrs. Yajima, the President is eighty-five years old, but gives her entire time to the work. Two

periodicals, "The Woman's Herald" and a Magazine for children are published by the W. C. T. U. The Y. W. C. A. has twelve secretaries in Japan, ten of whom are Japanese women. Classes for Bible study, for sewing, cooking and singing, and traveler's aid for young women are only a few of the activities for helping women and girls.

Missionaries are the promoters of all such organized effort, leading in the work without seeming to do so. They render both executive and financial help, but more and more the Japanese women are assuming the responsibility."

The various organizations among Oriental women, are an indication of the stirring desires in their hearts to do something to make their country a better place in which to live. Unless they have Christian leadership and direction they will be led off in every direction along

lines that will bring no permanent uplift.

They need to know what all the world needs to know, that only the life that has Christ at the center is worth while. They need to know that the only way to really lift up society is by the power of Christ.

Who is to tell them all this? The literature of the West which they read will never give them this truth. It must be the ambassador of Christ who carries this important message.

The condition of these awakening people of the Orient presents a most challenging missionary opportunity. Shall the women of the Orient become blind leaders of the blind or shall they be led by Christian women to the true Light? It is a question of leadership. Women of America, we must furnish the Christian leaders for the women of the Orient.

JUNIOR STUDY

Jack and Janet in the Philippines.

REVIEW OF CHAPTER FIVE.

BY MRS. J. P. WHITE, ALBIA, IOWA.

Jack and Janet, continuing their journey through the Islands came to Iloilo. One of the first places of interest which they saw was Fort San Pedro. From Janet's diary we get this description: "The old fort used to be a protection from the Moros, the fierce Mohammedan pirates who often visited the coast of Panay, burning towns and killing ever one they could find. People were so in terror of them that churches were fortified for refuge and Moro watch-towers were built in many places along the beach. When the watchmen in one of these stone towers gave the warning that Moros were coming in their long war canoes, rowed by many oarsmen, or in swift sailing *praos* which are the fast-

est sail boats in the world, the people ran away and hid until the pirates were gone."

"Iloilo seems sleepy and quiet after Manila, except when you try to take a *siesta*. Then clanging bells, howling street dogs, squealing pigs and crowing roosters join a chorus to keep you awake.

"If I were to write a book on animals of the Philippines, people would expect to hear about wild animals, but I should have to say that the commonest are the dog, the pig and the goat. They live under Philippine houses. Big black pigs and the cunningest baby ones roam the streets, whisking their curly tails and getting in the way of automobiles. Goats, kids and mangy dogs are just as

bad about getting in the middle of the road. Sometimes the pigs are carried squealing to market on handcarts or swinging by the feet from bamboo poles."



BENGUET IGOROT GIRLS IN THE PHILIPPINES.

Photo Bureau of Science, Manila.

"Filipino ponies are small but very strong. Once in awhile you see an American horse and it looks as big as an elephant beside these ponies."

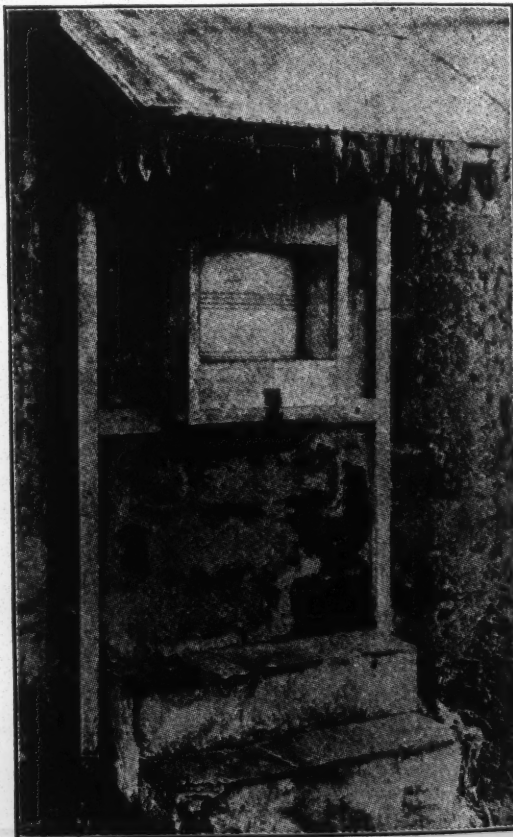
"Roosters are common in the Philippines because cock-fighting is the national sport. When you meet a man with a fine rooster in his hand, you may know that he is on his way to the cockpit. Sometimes you see men squatting beside the road, teaching two roosters to fight. Steel spurs, sharp as razors are fitted to the natural spurs of fighting cocks. The worst part of cock-fighting is the gambling at the cockpits. Since the American school teachers have been here, baseball

and other American sports have become popular among the students, who like athletic meets and field day as much as we do."

One day the twins visited the market place and they were very much interested in the noisy bargaining. A little farther on they came to a pretty concrete building where they saw some pretty little Filipino nurses with white caps and aprons. This proved to be the nurses home of the new Union Mission Hospital which had been built by the people of Iloilo.

The hospital at this place is supported by the Presbyterian and Baptist missions. Thirty nurses are taking their training here. Dr. Hall has charge of this hospital.

One day Dr. and Mrs. Hall took the children out to visit a school in another



TURNING TABLE IN THE PHILIPPINES. Babies not wanted are put in and the cradle is turned into the Asylum.

town. They had to cross the river on the back of a vaca (ox) and Janet said: "I was frightened because the animal's back was slippery and I was afraid the man who led the beast and held my hand to steady me might let go and then I should fall into the water but before I knew it we were on the other side and I had the fun of watching the others cross." When they reached the school they found the children waiting for them. The pupils gave a program in

dormitory, the Baptist academy and training school and the mission hospital nurses. They invited Jack and Janet. The boys had done the decorating and planned the entertainment. They played some of our American games and seemed to have as much fun as a crowd of young people in our own land.

The Baptist training school in this place is under the supervision of Miss Johnson who gives the girls training in music, kindergarten, home nursing, sew-



GRADUATING CLASS OF HARRIS MEMORIAL SCHOOL, METHODIST EPISCOPAL CHURCH AT MANILA.

honor of the American visitors and sang, recited and made speeches in English.

Another missionary had a large kindergarten where fifty little children attended.

The Baptist Mission Press just out of Iloilo prints great numbers of Bibles, hymn books and other books and papers.

While the twins were in Iloilo the boys of the Dunwoody Dormitory gave a party for the girls from the government

ing and Bible teaching, so that they will be able to go out to other towns and teach other children.

Miss Johnson often goes to visit her graduates who are teaching. "If the people know she is coming they go part way to meet her, bringing a bamboo hammock for her to ride in, when she has to cross rivers, or finding some one with a vaca or carabao (cow) to take her across. Once a carabao lay down with her right in the middle of a river. It sounds funny

to tell about, but I suppose after awhile, the missionaries would prefer to travel more comfortably and waste less time."

A missionary, Mr. Russell, invited the children to go with him on a trip to the mountain village of Santa Theresa. All the way along the people followed after them. When they reached their destination, dinner was ready and they sat down to eat, while a crowd of people looked on. When they said they wanted to take a rest, the people politely withdrew.

As the travelers were tired they lay down and took a nap. They were awakened by the voices of children singing, "Jesus loves me" and "Jesus wants me for a sunbeam." It was the kindergarten children away out there in the heart of the tropical forest who had come to give a welcome to the white boy and girl who had come to see them.

One day the children went to a Sabbath School picnic in a cocoanut grove. After the games lunch was served. The sweets made Jack very thirsty and he knew he ought not to drink unboiled water for fear of cholera or some other

disease. How do you think he got a drink? The boy whose father owned the grove brought some green cocoanuts. He cut a piece off one end to make a hole and poured the water into cups. This water is clear when the nut is fresh and not milky looking as it is when it reaches our markets here. It is a very refreshing drink and no one need go thirsty when a cocoanut grove is near.

Another day they visited a school where the children were having a box social. A special program was given for the visitors and then the boxes were sold. Some brought a good price and everybody was glad for the money was to go for the new school house.

Everywhere Jack and Janet went they found mission schools, dormitories, hospitals, churches. They found church services much like those they had attended at home. There were Sabbath Schools, Christian Endeavor societies and Junior societies. They saw the changed people. All these things gave evidence that the Gospel is lifting up and blessing the people of the Philippine Islands.

"IT IS FINISHED."

By Marian A. Murphy.

Smitten the Shepherd and scattered the sheep,
That the world might learn of a love so deep.
Bearing earth's sin into death; o'er the grave
Triumphing gloriously, mighty to save.

His kingly head bowed 'neath the weight of
earth's woe;
Forsaken by friend and tortured by foe.
God hideth his face, nor heedeth his moan;
He drinks to the dregs the cup, all alone.

His loving heart pierced by earth's keenest
pain,
'Til naught but sorrow and anguish remain.
" 'Tis finished! "—the acme of suff'ring past;
The bond of endurance broken at last.

Into the mystery, darkness and gloom,
Forcing his way up through death and the
tomb;
Lifted to heaven that all men might see;
His gift to mankind, immortality.

Home Mission Study THE PATH OF LABOR.

CHAPTER FIVE.

IN LUMBER CAMPS AND MINES.

By MRS. THOS. C. ATCHISON, LAWRENCE, MASS.

THE FIELD AND ITS ENVIRONMENTS.

WE USUALLY think of our timber resources and forests as located along the northern border of our country, stretching from Maine to the great lumber regions of the Northwest, but we find some lumber industries in every state in the Union save Nebraska. The Southwest is not lacking in extensive lumber fields. With the Southland is associated the beautiful Georgia pines that we love to have adorn our homes, and logging camps and mills are not an unfamiliar sight in many of our Southern states. The rugged state of Maine employs some 50,000 in lumbering industries. Vermont and New Hampshire have extensive forests that have as yet been untouched by the woodman's ax, although this industry has been carried on in these states for many years. Because of the changes that are constantly taking place both in the fields and among the workmen, accurate statistics cannot be obtained. The number of lumbermen in the United States, however, is said to vary from 500,000 to 600,000. The number being supplemented in the winter season by a large number of workmen that are employed at other tasks during the remaining seasons of the year. The scope of the work of the lumberman reaches beyond the forests and includes the saw-mills, planing mills, packing boxes, and other lines of industry that has to do with the preparation of the raw materials for the uses of commerce.

There is little doubt the great North-

western country excels in many respects all the other sections. The wonderful trees are marvelous in size, and beauty and the enterprising spirit of the people has brought into play the immense water power, and up-to-date machinery for making this work one of their leading industries.

Some years ago it was our privilege to watch the working of one of these great mills, and as we beheld those monster logs handled seemingly with as much ease as a child's toy, we thought how great is the ingenuity of man, but as we passed through some of the forests and looked on those giant trees that had stood for hundreds of years, we thought of God and His marvelous works and of the abundant provision He has made in the world of nature for the children of men.

The study of the trees is an interesting and profitable one. Forestry has opened a field to a new profession. The number of foresters is increasing rapidly each year. Forestry is the art of managing forest land so that it will produce year by year the greatest amount of wood of the best grades; it considers economical methods of cutting, logging, sawing, seasoning, and marketing timber as well as the purposes for which certain kinds of wood are best suited.

It is fortunate that while no man has been keeping track of the trees' birthdays, the trees themselves had been keeping the record by one of the most accurate tally systems known to science. Each year an annual ring of wood is laid

on over the wood formed in the past year, so that the number of rings in the stem of the tree at the ground is equal to the number of years the tree is old. The trees are reliable autobiographers, and record not only age but calamity and prosperity. So while the lumberman may be deprived of Gospel privileges, the God of nature surely must at times send to them a telling message. We know that God is calling men everywhere, the sailor on the storm-tossed sea, the soldier at the battle-front, men who timber the forest and mine the earth's dark bosom—

“For God is a friend unfailing,
And God is everywhere.”

Many of the lumbermen are sons of the old world who are giving of their strength and muscle to the chopping down of the great trees. A personal friend who labored among the lumbermen in New Hampshire as a Gospel Worker told me he had found as many as twenty nationalities in one camp. For every thousand men in a mill town there are at least one hundred working in the woods. They leave at five in the morning no matter what the weather is, as they work the same in sun-shine or in rain, and plan to cut down a tree in every thirty minutes, returning at night weary and hungry; sometimes and some places to reading rooms, church life and social centres, but oftener in the days gone by to the “Beaneries,” the bunk house, and the drinking saloon, with all its degrading influence. So we can readily see the field and its environments do not savor of comfort and ease, and quick response to the Gospel worker.

THE RESPONSE FROM THE CAMPS AND MINES TO THE NEEDS OF HUMANITY.

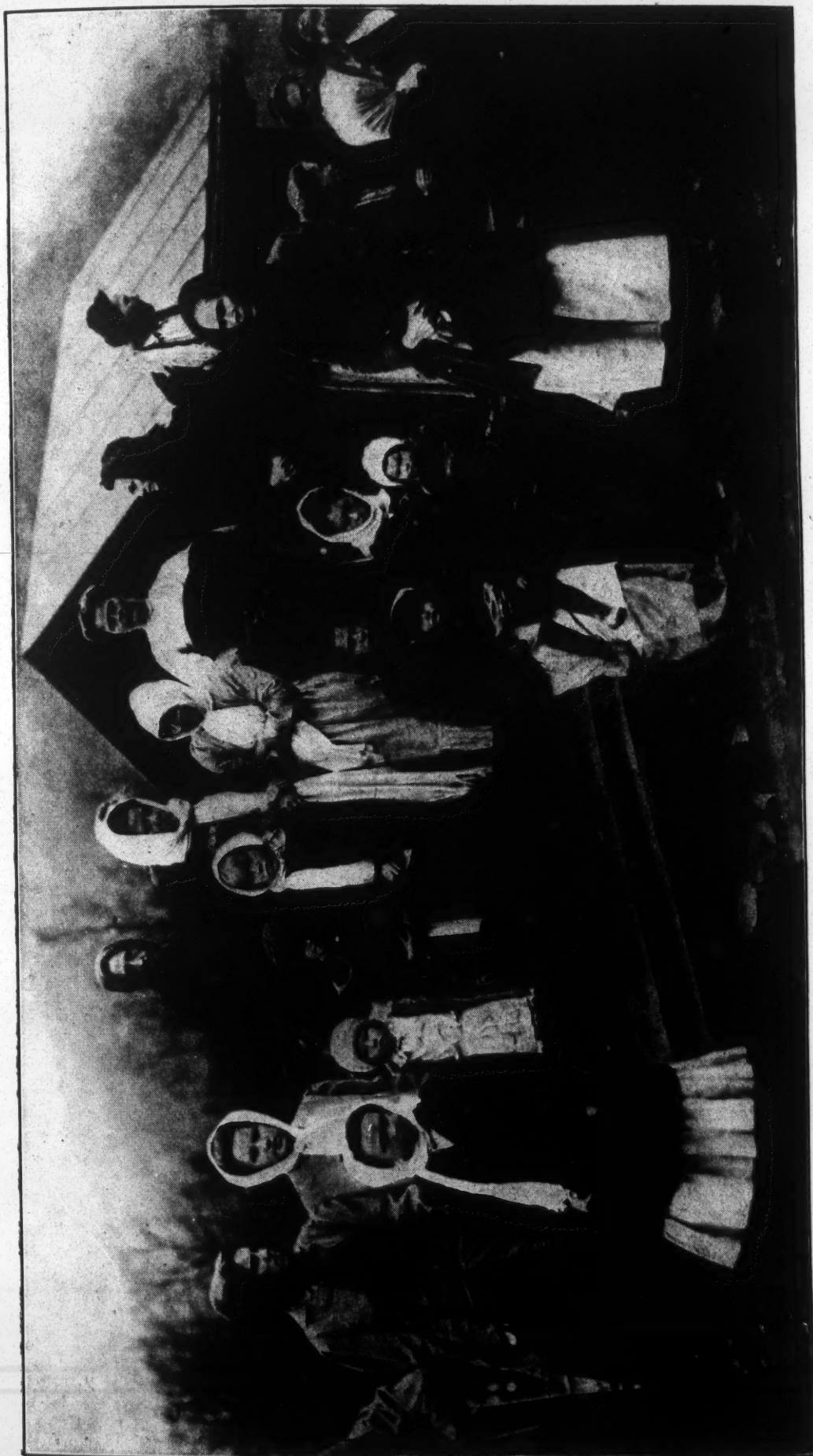
We who live in our cosy comfortable homes surrounded with the conveniences

and luxuries of our present day advantages seldom realize we are heir to the labors of so many men. The architect, the contractor, the carpenter, the mason, the plumber, and numerous others, all make their contribution to the needs of humanity. One class commonly forgotten because of the long range are the lumberjacks. Away off in the great north woods, on the slopes of the cascades, or in some other lonely spot, big-hearted, big muscled men are enduring many hardships, and are shut out from the companionships and comforts of life to the rough lonely work of the world that we may be sheltered from the cold blasts of the winter's wind, or the blighting rays of the mid-day sun, and enjoy the pleasures and comforts of home life.

During the recent war they nobly answered the call to the colors and the importance of the work of the lumbermen took a forward stride in the estimation of their countrymen. In these testing days we learned that the man in the trenches and the man cutting spruce in the forest of Oregon or elsewhere that we might have masts for our ships and timber for our aeroplanes were at the same task.

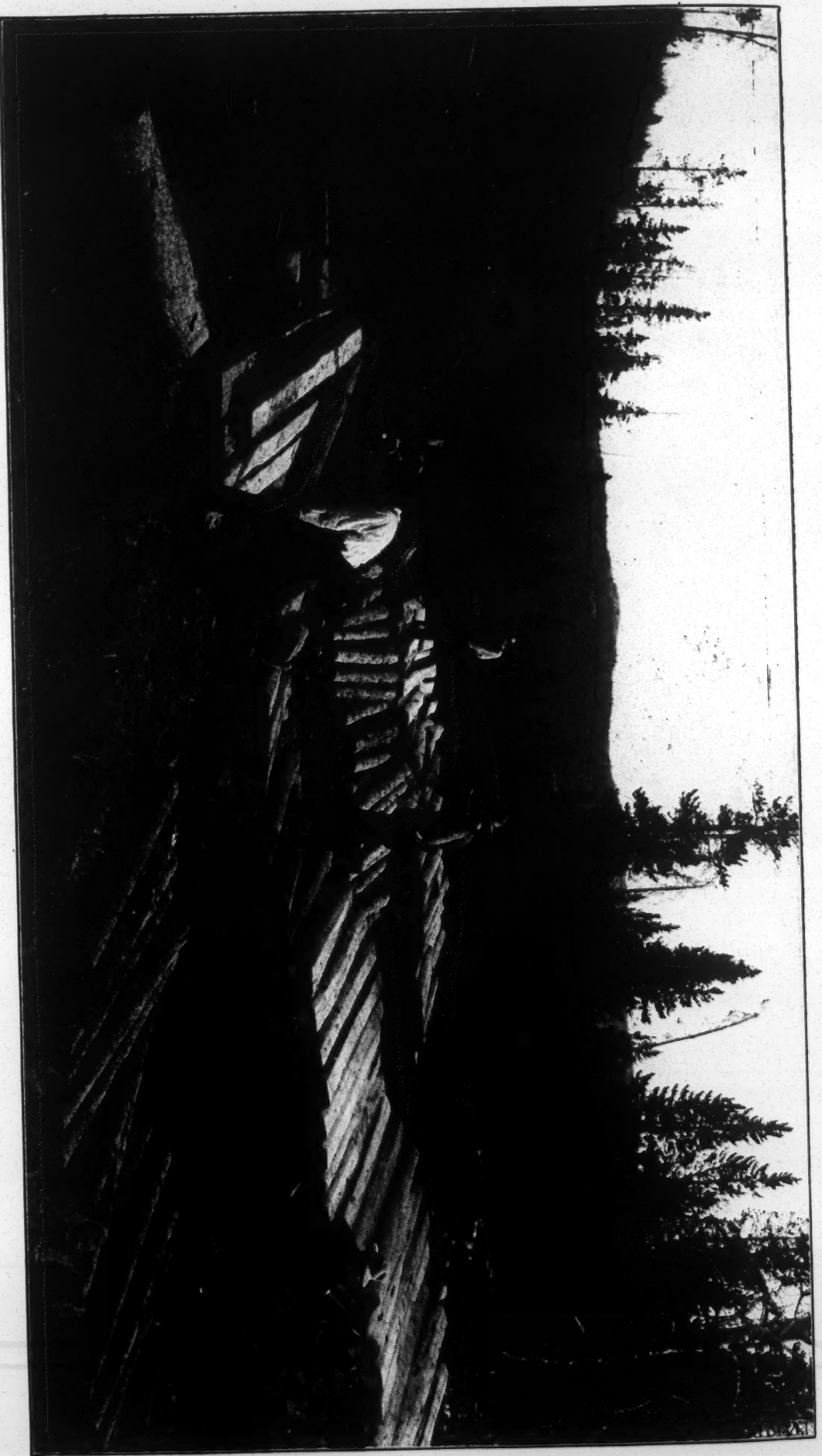
One of the needed lessons that has come to us is that those who labor at the various tasks in life differ from others only in the superficial things. The world war has surely been a great leveler. Even our American Social Caste has received a severe blow and we are coming a little nearer the ideal of Him “Who made of one blood all the nations to dwell upon the earth.”

It is wonderful how dependent we are on the working world for not the luxuries alone, but the bare necessities of life. To the miner who delves into the earth for our fuel, to the farmer who sows the



MINERS' WIVES AND CHILDREN AWAITING NEWS OF MINE DISASTER.

Photo Courtesy Bureau of Mines, Washington, D. C.



Photo, Courtesy, Bureau of Forest Service, Washington, D. C.

MEDICINE BOW NATIONAL FOREST, WYOMING.

Lodgepole pine ties banked along the stream awaiting the spring freshet in order to float them to the shipping point at the railroad. The Forest officer to the extreme right is stamping ties to indicate that they have been checked by the Forest Service and released for transportation.

seed and garners the grain, to the textile workers who make the cloth that protects and adorns our bodies, and so on and on we might go for a long period of time, and still there would be other toilers who would be justly entitled to a place on the list of contributors to the needs of humanity. The lumberman is a man that toils. Every dollar in his pocket is hard earned. He faces the snow of winter, the mud of spring, the dust of summer and the frost of autumn. Lumbering is not only hard, but dangerous work. A carelessly felled tree may crush out a human life in an instant. The saw may claim the good right hand. They know what sliced-off fingers mean to a man with a family to support. The work of the miners is even more hazardous. The vast army, more than three millions strong, that contribute so largely to the comforts and needs of humanity must live the greater part of their lives away from pure air, and glad sunshine down where the searched for treasures are hidden away in the dark caverns of the earth, where by quick explosion the rock may be shattered upon them, and where the stealthy after damp—

"Creeping, creeping

Takes strong lads by the throat and
drops them sleeping,

To wake no more for any women's weeping."

It is interesting to know that at the outbreak of the European hostilities America turned to the mining world for four great leaders to represent, not American industries, but the American spirit of brotherhood, Herbert C. Hoover, W. L. Hannold, Edgar Richard, J. V. N. Dorr, all mining engineers. The miners responded with the first military mining unit, and those who "stayed by the stuff" showed their loyalty to the

service at home in the hour of our country's need. But for these loyal soldiers the great coaling stations could not have supplied our ships and the men in khaki could not have reached the field of conflict to help win the battle for freedom and righteousness. The miner who furnished the lead for the bullets, the silver for the much needed coin, the brass, the iron, and all the other metals that was needed to meet the wants of humanity, shared in the battle for freedom and democracy and fills today a place in the world of work that could not be left vacant. United effort won the great world war and united effort is necessary at all times to meet the needs of humanity.

SOCIAL PROBLEMS IN MINING DISTRICTS.

Social questions are very prominent today among all classes of people, especially among those who have to do with the industrial world. The social problems of the mining districts vary according to the kind of mining industries. Gold and silver mining such as are carried on in California and Colorado; zinc, lead, silver, copper and iron mining, such as are being conducted in Montana; and the mining districts of Wyoming and Alaska, bring problems quite different from those of the coal regions of Pennsylvania, Virginia and New York. Each line of industry appeals to men of a different type, training and habits of life. In one respect they are the same, in those problems that pertain to the sacredness of the life of the toiler. The questions of how to protect themselves from the greed of those who profit from their labors and to be able to provide for their temporal, educational and spiritual needs comes to the front wherever these hazardous occupations

are engaged in and those in control are not dominated by the spirit of the Master Who ever had compassion on the multitude and Who talked, and walked and labored with the common people.

Closely associated with the problem of protecting the life of the worker are those of securing safety devices, child labor laws, the living wage, sanitary housing, the length of the working hours, the "speeding up" of machinery with its evil result bringing the fatigue that unfits the toiler for any mental or spiritual training when the day's work is ended. The two groups who suffer most from fatigue in this country are the women workers and unskilled immigrants. The latter group constitutes a specific field for home missionary endeavor in the coal mining districts. It is a difficult problem to reach these people with the Gospel message on account of there being so many different nationalities. Until recently the drinking saloon was the chief obstacle in the way of the uplifting of the miners as it was with every other class of workmen who were not well grounded in temperance principles.

Among the first miners who came from a foreign shore to labor in our coal mines were Welchmen who brought with them "a religious fervor, a knowledge of the Scriptures, a love of debate, and musical ability that any country could ill afford to lose."

In more recent years many of the nationalities from Southern Europe entered these districts and brought with them habits of life that changed somewhat the problems in these localities. Mining is one of the extremely dangerous occupations. The lack of familiarity with the English language and the inability of the workmen to read the

danger signals add to the numerous other perils.

"Far down in the earth's dark bosom,
The miner mines the ore,
Death lurks in the dark behind him
And hides in the rock before."

The little verse gives us a glimpse into the constant dangers that surround the life of the miner. The death rate, notwithstanding many preventive measures that have become laws, is still very high. Much progress has been made by the Bureau of Mines, Safety-first movements, and Social Legislation to guard the life and health of these humble toilers; yet there is need of constant vigilance if the lives of the workers are to be protected. For instance, the lives of more than a hundred men were snuffed out by the mine disaster in Hastings Canyon, Colorado. A newspaper reporting the accident gives us occasion for serious thought by adding: "It is said the accident was due to the neglect of the company officials to provide certain protection demanded by law and asked for by the employees."

There are said to be three million miners in the United States. A vast army to be reached and saved for the Kingdom. How to break down the walls that keep so many away from church is a problem yet to be solved by our missionary workers. Economic conditions, the discouragements of the field, the prejudice of the people on account of the oppression by the church in the land from which they came, the absorbing ambition of the miner to procure wealth, the scarcity of ministers and missionaries, add to the problems to be overcome by faith and prayer, and consecrated workers.

Those of you who have a copy of "The Path of Labor" will read, we are sure,

with much interest, the graphic description of the mining district and its problems in the "Panhandle" of Idaho and of Butte, Montana, and will rejoice at the improved social conditions that came with the prohibition law and with the ministry of the church of Christ.

CHRISTIAN ACTIVITIES AMONG THE LUMBERMEN.

For many years the field was a neglected one as far as the church was concerned. Organized religion had all but ignored the woodmen. The responsibility of giving the gospel to a transient people had not been recognized. While the field today is a long distance from being a well occupied field, there is reason to rejoice in the sympathetic interest taken by a number of our evangelical churches, and some of our Christian organizations in lifting up the lumberjacks and giving to them what they need to meet the spiritual longings, common to us all, for that richer experience in which we find peace with God.

To quote one of their own number, "What this country needs and needs bad is religion, and it needs a whole lot of it." Away from the restraints of home and influences for good, where sin lures the unwary and lust is brazen, where they come in contact with all kinds of faith and no faith, where the church is criticized and the followers of the Master are too often the butt of ridicule, where the canvassers of infidel literature find their way, there is great need for the camp pastors and other Christian workers to follow quickly from camp to camp with the Gospel message and the restraining influences of a Godly life. The pioneer in the work done by camp pastors was the late Frank Higgins, who began his ministry to the foresters about twenty years ago. His warm sympathetic

heart and his earnest efforts soon won for him a large place in the hearts of the lumbermen. His work can scarcely be over-estimated. As his labors became known, other camps plead for his assistance and other workers joined him in his efforts to lift the woodsmen. Today many camp chaplains distribute literature, visit the sick, and preach in the forest bunk houses.

Rev. Thomas D. Whittles in a recent article tells of one missionary who last year held 341 services, had 318 conversions and 1041 personal interviews on religion. The Presbyterian Church last year supported fifteen camp pastors. In contribute anything in social standingment" they are asking for forty additional men for this work. The Baptists, in addition to a large program of work in many states have a work of a unique kind. A man and his wife who combine the varied talents of preaching, singing, writing, cooking and navigating, live on a small steamer and minister not only to a long line of little rural Sabbath schools on the banks of the Columbia River, but to the lumber camps that border the large shipping posts. Other denominations have Sabbath school missionaries who gather the people together and teach them the better way, making more sacred human life, putting a check on crime and changing the spirit of camp life from that of gross wickedness to that of sobriety and right living.

The Congregationalists have centered more of their efforts in the logged-off land settlements in the Middle West, furnishing foreign speaking pastors, and educational advantages.

In some of the construction camps the Y. M. C. A. carries on its religious and welfare work. The corporations themselves, realizing not only the spiritual but the financial advantages of good

environments have in many camps provided reading rooms and other social welfare features. The Woman's Christian Temperance Union began their work for the lumbermen about thirty years ago, that they might protect these men from the degrading influence of the drinking saloon, and other evils associated with the liquor traffic.

Mrs. Wm. Loyne began the work in the camps of New Hampshire and was state superintendent for twenty-six years. This helpful ministry broadened until it became one of the departments of the National Woman's Christian Temperance Union, Mrs. Loyne serving for twelve years as National Superintendent. She was called to her reward July 14, 1917. During that period of time tons of religious literature and hundreds of copies of the New Testament in the various languages were distributed, Gospel Temperance services were held in many of the lumber camps and 40,000 comfort bags were placed in the camps. These comfort bags were often the only available source of medical supplies in time of accident. Beyond the reach of a physician often, they were surely a ministry of mercy to the sick and dying.

The work is still continued in connection with the Department of Temperance and Labor, with many devoted workers, especially in the states where the lumbering industries are being carried on extensively. The difficulty in every line of Christian activities is the far reach. So far from the men in the camp and mill and along the waterways and mountain streams. It means much sacrifice for the workers and much time lost in reaching the point of labor. One can hardly conceive of work more difficult and this is especially true when

we consider the change of camp and locations from year to year. The lumbermen are difficult to find and harder to reach and help when we consider that many of them care little about themselves. Not a criminal class, but many of them of the prodigal sort, yet we know they are some mother's son for whom Christ died.

The agencies of evil have lost no time in furnishing the lumbermen with the saloon, dens of vice and gambling joints, to take away their hard earned money, and render the worker less efficient, but as is too frequently the case, the church has been slow in occupying the field. The following story pictures the situation more vividly than any words of mine can do. Thank God, the day will soon be here when such a condition of affairs will not be possible in our beloved country.

"The Lumber Jacks had gone, having spent eight years demolishing a great forest, leaving the sticks and slashings. The country had been thrown open to settlement. The first building erected was made of tin. It was designed in a big city, and came in separate pieces which could easily be put together. When it was up, the word 'Saloon' in red letters was painted across the front, and in less than three hours the counters were up, glasses arranged, and business had begun.

"Three years later a Missionary Superintendent and a visitor stepped from the train. Twenty-four men left the train also, and both wondered what business could call twenty-four men to that little town. We soon knew. There had been a jam of logs the day before. Fifteen men had gone to head it off, for nothing is more disastrous to lumber interests than for logs that have almost reached the mill to suddenly become en-

tangled with each other. They positively seem to fight. Three of the men had been drinking just enough to upset the boat, and there were twelve dead bodies in the river that day. There was a mother left with six little children; there was one home that gave a husband and three sons, and somebody said, "Is there a God?" The answer came from an old lumber foreman who was born in Maine, and for twenty years had kept liquor out of his camp by the muscle of his right arm. He is now trying to run a hotel in opposition to "The Temple of Mirth" which began in the tin structure. "Yes," he said, "there is a God, and there is also a sequence of events. Scholars call it mathematics; some folks call it seed time and harvest; I don't call it nothing, but I see it clear. Commercialized sin came here on the cow-catcher of the first engine that blew through these regions, and it stayed right on the spot days, nights, Sabbaths, and holidays. And the church! Why it really ain't come to stay yet. The Superintendent does the best he can with a visit in three or five months, but this gives the tares a mighty good start, to my way of thinking."

THE TASK AWAITING THE CHURCH.

The task awaiting the Church of Christ in the camps and mines does not vary largely from that found elsewhere among those who labor at the hard tasks of life. The first task confronting the Church is to close the gap between the world of work and the world of worship. If the church is to be the agency to uplift and save these humble toilers contact with the saving power of the Gospel is a necessity.

There are great groups of toilers with whom the Protestant Churches have little fellowship. The miners who toil

underground are largely segregated into their own communities. They are mostly immigrant. Very little religious work has been planned for them. There is also the large group of seasonal laborers, the men who toil in the lumber and construction camps, doing the "basic work of the world which has to be done with bare hands." For the most part they live unnoticed, too far away as to distance and as to their habits of living to come in contact with the helpful ministries of the church.

So the first task is to get the point of contact, the removal of all barriers that stand in the way. Sometimes it is the church that obstructs the connection. Not unfrequently the pastor of a congregation gathers in a group of the poor and needy only to be told at the next official meeting that these people do not contribute anything in social standing or money to the church. In such cases the task awaiting the church is the conversion of its own household. Sometimes the church desires fellowship, but finds it cannot owing to economic conditions. The hours of labor, no rest day in seven, fatigue from strenuous labor, and other causes, stand in the way of church attendance and fellowship. Not infrequently community studies by a pastor reveal a group of people who say they cannot go to church because they have not clothes that would make them feel comfortable. More and more our religious work follows the lines of social cleavage which are determined by the work, life and incomes of the people. There is a lack of a democratic religious contact, where the workers of different kinds can mingle together in the one common church. The workers with their hands go largely to the mission or the settlement, those who direct and manage

industry, clerks in stores and offices, the professional group, and those who work upon the soil, find in the church congenial surroundings.

Then there are those who have been intrusted with a goodly store of this world's goods who prefer the high-priced pew, the beautiful stone structure of the suburbs, the cultured minister, and all that goes with an up-to-date well equipped plant, but too often lacking in spiritual power and sympathetic interest in those who live in another sphere of life. The way in which we get our bread and butter largely determines what kind of homes, what kind of government, even what kind of religion we shall have.

This is far from the vision of the Master, whose life touched the working world in vital contact and whose teachings the church must be willing to fellowship with those who do not contribute social prestige or money, but are there because they are a part of God's great plan for the redemption of humanity. "Blessed is that church in which the newcomer is made to feel that he is no longer an alien but one of the family in his Father's house."

Another barrier to be removed is that of prejudice. To many who have come from foreign shores the church stands for oppression. Their bitter experiences under priest and popedom have caused them to stand aloof from the church lest they might again become the objects of ecclesiastical tyranny. The barrier to be broken down will only yield to the loving ministrations and the sympathetic interest of Christian workers in these people as they battle with poverty and the unknown customs of a strange land.

The following story from the pen of Herbert Whiting serves to illustrate the thought we would have you grasp, as to the best way to remove existing prej-

udice. "Qualified not only by an Eastern university, but by the Great Physician, to engage in medical practice is the physician of whom I write, employed by a coal company in a Western mining camp. In the camp the only child of Italian parents had died. The parents knew little of conditions and customs in America, having but recently come to this country. They were poor and friendless. Their plan was to have the child buried in the Roman Catholic Cemetery, fifty miles distant from the camp. How could they, though, meet the expense of that, also of a burial conducted in keeping with the requirements of that church, impoverished as they already were? The doctor advised against this. With his own hands he made the little casket, working through the night that it might soon be completed. At the grave in the little plot of ground near the camp he read from the Scriptures, offered prayer, and gave the consolation that only love of humanity and faith in the risen Christ can give. Upon the day after the funeral the bereaved mother found the doctor at the railroad station talking with a group of his friends. Immediately going to his side, she said, "We thank you, doctor, for what you have done for us; we thank you," and, in keeping with the custom of her people in the home-land, she kissed the doctor on the cheek. The American friends of the doctor present, men and women, smiled. This that they had seen was occasion only for jest with them, but the poor woman's heart was too deeply filled with grief and too desirous of expressing gratitude to her benefactor for what he had done for her to notice this. Hurrying away, she soon returned with her husband, his hand in hers, saying to him as she brought him, "Here's the doctor. here's the good doctor, and you

must kiss him." And this strong man, rough looking, but with a soul in him as tender as that of a child's, beautifully expressed his gratitude as he took the doctor's hand and kissed his cheek. Smiles were seen no longer upon the faces of those who stood by; jests had ceased. Heads were bowed and tears fell from eyes that shortly before had seen little in those poorly clad and ignorant foreigners, and much to ridicule. To reach many such noble-hearted people today, strangers in our land, through service and love, as this true physician did, and to win them into the church of Christ, is home missionary work. They are waiting by the thousands to be thus led. The fields in America are "White unto the harvest." Are we sending forth the reapers?"

The tasks awaiting the church today in the field of labor are not confined to the walls of the church structures, nor to the boundaries of the parish. They

extend to the legislative halls, the place where practical sympathy and help can be given in connection with their industrial problems. Failure of the church to help adjust social and economic wrongs is one of the obstacles that has arisen to widen the gap between the church and the working people. A rest day in seven, a living wage, an eight-hour working day, child labor laws, and other just needs of the workers brought about by the united efforts of Christian people would do more to win the vast army of toilers to the Kingdom of Christ than a multitude of sermons.

As H. T. Ward puts it in "The Gospel of a Working World," "The religion that would comfort the worker when dying must also protect him from death. The religion which leads the community to respect the life of the worker will clearly gain new power for its appeal to him to respect his own personality."

Junior Study--Jack-of-All Trades.

BY MRS. ALBERT GORDON, CHICOPEE, MASS.

That the nation has its face set against the industrial exploitation of children is evidenced by the recent passage by Congress of the Lenroot-Kenyon-Pomerene Amendment to the Revenue Bill, placing an extra 10% excise tax on the entire net profits of all industries where child labor is employed. This indirect method of meeting the situation has been made necessary by the disappointing decision of the Supreme Court on the third of last June, declaring the Federal Anti-Child Labor Law of 1916 to be unconstitutional, and an infringement of state rights. The rendering of this decision, upon which the justices of the Court were divided—five for, four against—has been deeply deplored.

The New York Evening Mail thus commented upon the verdict: "It seems inconceivable, and yet it is a ghastly fact, that the twenty-year effort to secure a national law—as also to secure state laws—protecting the health and education of children compelled to work in mills, factories, or mines, has met with more intense opposition at Washington and in the various State legislatures than almost any other measure proposed. * * * A nation that will give its blood and money on the battle-field for the freedom of mankind throughout the world will surely find a way, despite five-to-four decisions, to release from slavery the children of its own hearthstone."

While national reform through national legislation is necessarily slow, yet there has been steady advance. In many of the states more rapid progress has been made in the securing and enforcing of state laws regulating child labor.

Concerning child labor in coal mining, which is the subject of this fifth study, it is encouraging to note this statement in "Problems of Child Welfare," by George B. Mangold: "In the coal mining industry the employment of boys under 14 has almost ceased, while the number of boys from 14 to 16 has been reduced, and the great majority of these boys are working above ground."

Much progress has been made within the last ten years since John Spargo published his book, "The Bitter Cry of the Children" in which he says: "I once stood in a breaker for half an hour and tried to do the work a twelve-year-old boy was doing day after day, for ten hours at a stretch, for sixty cents a day. The gloom of the breaker appalled me. Within the breaker there was blackness, clouds of deadly dust enfolded everything; the harsh, grinding roar of the machinery and the ceaseless rushing of coal through the chutes filled the ears. I tried to pick out the pieces of slate from the hurrying stream of coal, often missing them; my hands were bruised and cut in a few minutes; I was covered from head to foot with coal dust, and for many hours afterwards I was expectorating some of the small particles of anthracite I had swallowed. I could not do that work and live, but there were boys of ten and twelve years of age doing it for fifty and sixty cents a day."

However, state laws are not uniform in standard, and some states have been very slow in enacting any law. One state in which coal is produced has no restrictive law of any sort regarding the

number of hours during which children may be legally employed. Notwithstanding legislation, conspicuous instances of direct violation of the law have occurred, and evasive and deceptive methods have not been rare. So the story in our textbook of little eight-year-old Janos, the breaker boy, is by no means exceptional.

Not only is the work of children in coal breakers hard, but also exceedingly dangerous. Serious accidents threaten the boy who works in breakers, or as "trap boy," or door tender in mines underground.

The automatic slate picking machines are replacing the work of the boys, and it is hoped that soon the ideal suggested by the title of a recent article, "The Passing of the Breaker Boy" will be a complete reality; and the boys pass out of the gloom into the sunshine and freedom which is their heritage. "It is not the will of your Father Who is in heaven, that one of these little ones should perish."

CHAPTER FIVE.

JACK-OF-ALL-TRADES.

"Jack the Giant Killer," or, The Story of Janos, the Breaker Boy.

Were any of the Juniors ever in a coal mining town? If so, they will understand quite fully the story we find in the fifth chapter of our book. Here we learn of the Jacks-of-All-Trades who labor for us in the places where the great coal mines are. It keeps many men and boys very busy getting out the coal needed for our homes and schools, and churches.

During the long, cold winter of 1917-18 when the days of "the coal shortage" were on, and factories were shut down, and schools and stores were closed part of the time, we all realized more than ever before, how necessary these coal workers are to the lives and comfort of



FIRST AID MEN OF THE BUREAU OF MINES SHOWING BANDAGING FOR BAD FACE BURN
Photo Courtesy Bureau of Mines, Washington, D. C.

all. But these workers who get out the coal for us have to face many dangers every day, as they go down into the deep coal mines, and work with picks and drills and shovels, loosening the great walls of coal around them, and piling it into the little cars which the patient, blind old mules draw to the mouth of the shafts.

A coal mine is a gigantic place, dark and dangerous, with miles—often many miles—of long, black avenues. North, south, east, and west, stretch these tunnel-avenues, each several miles long, dimly lighted by electric bulbs. Through each avenue, called an "intake," is a track on which tiny cars are drawn by mules. Many cross streets intersect the main avenues, and opening from these cross streets are many rooms about ten by twelve feet in size.

In one of these rooms, along with another miner, worked Mr. Czako, the father of Janos, or "Jack," the boy of our story. He had left his family in their home in Austria-Hungary several years before, promising to send for them to come to America as soon as he could save enough money. Every day as he worked in the peril and the gloom of the mine he thought of them, longing for the time to come when he could have them with him. He had a vision of his little Janos growing up in "the free America," attending school, and becoming a courteous, good man, a "real American gentleman."

Finally he saved enough to send for his family, and he rented a shanty in the Coal Town near the mine in which he was working. It was a dreary place, and the Czakos were greatly disappointed, for they had heard in their home over the sea, that everything in America was beautiful—"all prettiness, and parks, and fine homes for everybody." But

everything in the Coal Town was sooty and black; the air was so full of dust and soot that nothing could grow. Instead of green grass and trees, pretty little homes and trim gardens, there were no trees, no grass, no yards, and no gardens; only rows of dingy, grimy houses, small and hastily built.

The author of our book thus describes this coal town as it looked to eleven-year-old Sophie Czako the morning she first saw it, and as she asked: "What do you suppose has happened? Just look at those tree stumps starting up from the ground! And aren't there any real trees? Or real birds? Or cows, or things? What makes it so awfully gone?"

"For the hills were yawning coal pits, black as ink. Great, gloomy dumps of grayish-black 'culm' (refuse from the mines) stood all around these pits, where also loomed gigantic unstable-looking 'breakers.' And that was all she could see anywhere, except the dismal rows of shanties and shacks—the ugly 'homes' of Coal Town."

But they were happy to be together once more after the lonely years of separation. Still, the next morning little Janos was sad when he watched his father go to the great hole of the coal pit and get into the big cage which rapidly dropped down, down, through the wooden shaft into the blackness of the mine, eight hundred feet below. His heart seemed to sink, and he never forgot it, telling our missionary years late: "All the merry went out of me when I seen him drop down the black hole. I knowed some day he couldn't come back no more."

"It was only about four months later that one day he did not come back. There was a terrible explosion in his part of the Black-City-Deep-Under-the-

Earth, and a rushing stream of water filled the room where Mr. Czako was working so suddenly that he had no time to escape, and he was drowned in the darkness." It could not be helped for no one knows when that may happen in a coal mine. But it brought deep grief to the Czakos.

Now, eight-year-old Janos was the man of the family. He was large for his age, and some men swore before the court that Janos was fourteen—quite old enough to go to work. Four days after his father's death, he went to the huge tall breaker to earn his sixty cents a day as breaker boy.

"After the coal has been hoisted up from the pit it is dumped into tremendous cylinders, called breakers, and crushed. Then it is run down long chutes into a heap for hauling. The coal has slate and slag mixed in with it, and it is the job of the breaker-boys to pick these out of the flying stream as it dashes down the chutes.

It was here in this breaker that Janos met one of the Giants of whom our author tells us, the Giant Terror, who has his home in Coal Town—a giant making hearts afraid of accidents and sickness, of darkness, and the dreadful noise of machinery. He was often in terror lest he might lose his life, or be crippled.

Another giant in Coal Town is Poverty. Soon the Czakos felt his power, for Janos earned only fourteen dollars and forty cents a month, and the rent of the little shanty was six dollars; so they had left only a little over eight dollars for food and clothes for seven of them.

The worst giant of Coal Town, the same wicked giant who lives in all towns, and which we all have to fight, is the Giant Sin. Here in Coal Town he whispered in the hearts of the Jacks-of-

the-Coal-Trade, "Go to the saloon and drink, it will rest you," or "Just steal something from the store," or "Don't give all your money to the family, use it for yourself."

"Just when Mrs. Czako was feeling most friendless and most worried about her tired, pale family, our missionary called. She brought an unknown amount of cheer into that family. To begin with, she spoke Slavic, and she understood about everything at a glance. She helped Mrs. Czako to nurse little Teresa, who had a bad accident to her arm in the silk mill. She got the family to join the clubs in the mission, where they not only played games together with other children of their ages, but learned useful things, like sewing and cooking."

At the first Janos would not go to the mission. He thought that he was too black and sooty. But the Missionary said: "The black looks beautiful to me because you are doing this work for some one else, unselfishly. At the mission we show boys how to keep *white inside*. There is a Pattern."

"Then Janos understood that this was his chance for living out his father's dream of some day being a Gentleman. He timidly whispered about it to the Missionary: 'Can youse learn me how to be one of them? Will that there Pattern you told on help me?' The Pattern did help him. It will help any boy who really wants to be a Giant-Killer.

"The next time you feel the heat warming your house in cold weather remember Janos, the patient little 'breaker-boy' with the black face, but the white soul. And pray that the Missionary may find the way to make the one great Pattern a living personal Friend to each breaker-boy in the town."

(Adapted from "Jack-of-all-Trades" for use in Junior Studies).



EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

TO THE READERS OF THE MAGAZINE.

When we make up this Budget for the Correspondence Department we always wish that you could have the reading of the news immediately, but since we do not yet have aeroplane mail service between America and Egypt of course such a thing is not possible and we have to be content with having our news a bit old.

The thing most talked of here in Egypt these days is the "Influenza." It has been making sad ravages among all classes and our Mission Circle has been called upon to mourn the death of our dear Miss Emma Williams, a short term missionary in the Girls' Boarding School in Assiut. During these few years in our midst she has endeared herself to all who have known her and her many talents and untiring energy gave her a place of usefulness that will, indeed, be hard to fill. Her mother came with her to Egypt and it is one of the hard things which we cannot understand why a parent who so much needed her daughter should be deprived of her and left so lonely in a foreign land. But we know that God does all things well.

Dr. Finley has been very low as a result of the "Influenza," but he is recovering slowly and we as a Mission are full of thanksgiving that his life has been spared. Our need for Mission doctors is appalling. One splendid hospital building is standing closed simply because there are no doctors to run it. In Assiut the doctors are working beyond their physical strength simply because their medical staff is too few for the work. There is a wonderful field here in Egypt for many of our medical men in America who have been so ready to

give themselves to the needs of the hour as long as the war lasted.

M. FINNEY,
Editor for Egypt.

For weeks the school children have been practicing their songs and recitations for the entertainment which will take place tomorrow afternoon. And for days, the children, large and small, have been bringing in their Christmas gifts for the poor. A dozen times a day wee tots have come smiling into the office with their offering of rice, or sugar, or flour, or fruit. Even now, although tomorrow has not come with its last gifts, we have food enough to make the day glad for many poor, and there will be at least fifteen dollars in money besides.

It is a joy to see how gladly the children give; and the older ones, too. One girls reported, with a whimsical smile, "My mother wouldn't buy me a new dress when I wanted it, but just as soon as I told her about the 'White Gifts' she gave me two dollars and a half at once to bring!" And a man, comparatively poor himself, the father of two little pupils said to me, "We've sent you a lot of rice and flour for the poor; and we are very glad you do such things and teach the children so!"

And the children are no more glad to give than are the recipients to receive. A week ago one of our good church women came to me to say, "Now, when you get your Christmas offerings in, please save some for my poor." I answered, "All right, but who are your poor?" "One," she replied, is an o'd blind Mohammedan woman, with no one to care for her; she has no one. And another has only the few piastres she earns selling beans. They are all poor like that. When shall I bring them? Next

Sabbath?" I told her the things would not be ready this Sabbath, and she replied that, anyway, she would bring "her poor people" into Sabbath School, that they might know whence their gifts came.

This morning she brought them, five poor, dirty, cold, trembling, half-blind old women. And, Copt and Mohammed-an together they heard the story of the gift of the Savior from the lips of our kindergarten teacher, who left the little ones whom she loves, to put all her skill into making the Christmas story live for those poor, dirty old women with nothing but wretchedness in their dreary days. And on Christmas morning early the dear little woman who brought them today will bring them back for their gifts.

Tomorrow afternoon, in the big hall here in the mission building, we have our Christmas entertainment. Then school is out for two weeks of much needed holiday.

The whole term has been made difficult because of the ravages of illness. For only two weeks since school began in September have all of the teachers been present at once. Cupid, also, has been busy and two teachers have left school to be married. Only with great difficulty have their places been filled, for teachers are now very hard to find. So, after the strain of the past month's work, all are ready for a well-earned rest.

When they return to school, they return to hard work, for mid-year examinations come on immediately after the re-opening of school.

Quite without connection with anything else in this letter, I want to tell you of one recent incident in school life here. A small girl in America, somewhere in the West, having evidently been studying Egypt in her geography class in school, and desiring first-hand information, wrote a letter to some vague "Egyptian girl" and sent it to our consul in Alexandria to be delivered. Eventually it found its way to us, and a class of girls was set to composing answers to the letter. But the poor little girl in America had unfortunately informed them that she was "a little white

girl," and the whole class, each and all individually in their answers, informed her that they, too, were "white girls!" All of which goes to show that children are real, live, natural children—in America—or Egypt. And these, particularly, do not enjoy being thought black, which most of them really are not.

With best wishes for the Christmas which will be long past when this reaches you.

Yours sincerely,
ELSIE MAY FRENCH.

ASSIUT COLLEGE BOARDING DEPARTMENT.

If it was not I fear I might be acting the part of the "man with the one talent" I would say no thanks to the request to write this letter and allow some one else to tell you of the boarding department of Assiut College.

We have two hundred and forty-seven students boarding in the secondary school. In the dining room they are divided into four classes: special, first, second and third classes.

Specials are students who want and can afford to pay for luxuries. Their meat course includes beef, lamb, chicken, pigeon and fish. There is a regular menu for each day of the week variable only in the kind of fruit and vegetable used. We serve beef to the other classes. 3rd class having meat once a week; 2nd class twice, and 1st class five times. Two substantial articles of diet are lentils and Egyptian bean. We use the beans for breakfast, baked. They are baked in earthen vessels holding three or four gallons, in water, no seasoning is used while they are cooking. We use beans also at noon or in the evening which have been soaked in water until they sprout then they are boiled and served with oil. It is a difficult matter to find beans that are free from weevil during some seasons of the year and for this reason we have never been able to successfully store these beans to tide us over the season when they sell at a high price, as we can with lentils, molasses and butter. It means a great saving to buy these

things when they are in season and store them. The butter which is used in cooking is prepared by churning the milk in goat or pig skins and then boiling it to get all the milk out of it, the butter is then poured into earthen vessels or petroleum tins, then sealed and stored for use.

The buying of these stores is a thorn in the flesh, so many of tradesmen think it a mark of cleverness to cheat and the ways in which they do cheat are legion and the green foreigner serves as a sure outlet to the clever tricks of the would-be seller. If accused of cheating they put on the most injured air and swear by all they hold sacred that they are telling the truth and you are trying to rob them.

However I think you will be more interested in the progress of our students than the dishonesty of tradesmen.

The students who work to pay part of their fees have shown a decided change in the last few years in their attitude towards manual labor. They at one time thought it a disgrace to don an apron and serve tables. Now they rarely object and students of even the senior class will volunteer to work. The first week of a school term is always trying for one never knows how many students will come in for meals, waiters have not been appointed to their work and nothing is organized at such times; the students eagerly volunteer for work and their offer to help is gratefully received.

Some of our teachers started a campaign against idleness during the summer vacation urging the students to take up some form of work when school closed last May. They suggested raising garden produce, poultry and lambs, making soap and tooth powders. Some had a discouraging time, others met with fair success. One boy tried to make soap and tested the temperature of the lye with his hands—he learned a lesson he will not soon forget.

The work one may find to do in the boarding department is endless and we do feel the need of the answer of the Apostle's prayer in our lives that the "Lord may lead us into the love of God

and the patience of Jesus Christ" that the work may be done in a way that is worth while.

ANNIE DINSMORE.

A NEWS LETTER FROM ANNA Y. THOMPSON.

In a recent letter from one of our pastors, he mentioned with gratitude that he had not lost any of his church members from influenza, although there were many deaths in the town from that disease.

I have often thought that God has been very good to us in many ways, one of these being the general character of those who have gone out from our schools. Not that all of these have distinguished themselves either for piety or usefulness in society, but others have done remarkably well. One of our theological students, the son of a native pastor, told us a few days ago of some of the work of his sister who spent some time in our Luxor Boarding School. She married a cousin, a young man of Esneh, who belongs to a strong Coptic family, but who had been a student in our Assiut College. This young woman opened a sort of clinic for the poor people of the town, where she gave out simple remedies or medicines. She started a prayer meeting for women and she began a Sabbath School for the children, giving the closing address herself.

A few days ago the late head of our Protestant sect died at his home in Assiut. He was a great power for good for many years and was noted for his great eloquence in giving addresses on reform questions. But paralysis for some years laid him aside, and when death came there was a very imposing funeral when Protestants and Copts and Muslims joined to show honor to his memory and to his family. The following is the notice given in *The Egyptian Gazette*:

Dr. Akhnoukh Fanous.

It is with regret that we announce the death of Dr. Akhnoukh Fanous a Coptic notable well-known in Egypt.

The much regretted defunct was born in Abnoub in 1856. He went in 1870 to

the S. P. C. of Beyrout, where he obtained his B. A.

Dr. Fanous was of rare daring and intelligence and on his return to Assiut, he preferred personal independence and became a lawyer, a profession which he stuck to for the remainder of his life. He was a first class orator, he represented the Protestant Community in Egypt and the Sudan. He edited many works in prose and in verse each of which testify of his ability and firmness in the literary world. In 1911 he was granted the Doctorat in Law by the American University of Beyrout.

The loss of Dr. Fanous is heavily felt by not only his relations and friends, but by the many thousands of those who knew him.

"The stated supply" who is preaching in the Shonbra district of Cairo, is realizing the need of a better place for worship, and he and some of the church members there are zealously raising money with which to purchase land. Mr. Samuel spent twenty minutes one morning praying for guidance and success in approaching the employers of one of the church members. His faith was rewarded by receiving from each of the two men ten pounds (or fifty dollars). In speaking to us about it he said, "The Lord gave me five dollars for each minute I spent in prayer." I appreciate very much the reverence people here have for prayer, and we are often asked by people to pray for them. The need for prayer affected one of our Faggala Bible women so much, that she dreamed about three months ago, that the war was soon to close in victory for the Allies, because "the American people had spent a whole week in prayer and humiliation and fasting."

This seventeenth day of December has been proclaimed a holiday "throughout Egypt for all purposes" by General Allenby, "on the occasion of the British celebration of the cessation of hostilities and the victory of the Allied cause." The celebration consists of a Thanksgiving service at the Sporting Club, at eleven o'clock, admission being by ticket to it (and to the public sports, etc. in

the afternoon there) for British subjects, and those who are members of the Sporting Club. I heard that the Consuls and some members of their staffs are invited.

Today our missionaries received an invitation from the Church Missionary Society to attend on Thursday afternoon their "special service of Thanksgiving for our church members in connection with the Peace and Victory. * * * We shall be very glad if your Mission cares to be represented at this gathering, both as our allies in the war, and as our fellow workers in this land."

Our Egyptian churches observed Sabbath, December 8th, as a day of Thanksgiving, and we as Americans joined our thanksgiving for victory to our national Thanksgiving service. Dr. Giffen preached a fine sermon, and besides our Consul General and some of his staff, Sir Reginald and Lady Winegate, honored us with their presence.

WITH THE "RED CROSS" IN JERUSALEM.

Two whole months and a half we spent in Jerusalem and at a time of events which thrilled the whole world. Of the Military and Red Cross affairs you know much. The Syrian and Palestine Relief Fund has an interest, too, in your heart and little details will not be out of place. Soon after we arrived, Samueel in-Nebi, one of the mountains which are round about Jerusalem was pointed out as the scene of the battle which delivered Jerusalem from the hand of the Turk. On the day we left in the middle of September, we could hear the big guns as the war raged around Neblous near the Jordan, while the greater part of Gen. Allenby's army further West was silently making its way Northward to surprise the Turks and deliver the whole land from their rule.

Think of going from Cairo to Jerusalem in twenty-three hours and on the way getting a good English supper at Kantara on the Suez Canal and a good Y. M. C. A. breakfast at Ludd, not far from Jaffa. Think of being met at the railway station in Jerusalem by an auto-

mobile and whirled through the Damascus Gate, around sharp corners with many a bump and let down at Station IV on the Via Dolorosa and going to work immediately after lunch in the Austrian Hospice.

Two hundred and fifty orphans looking very happy and well fed and comfortably dressed gave us a welcome and the Superintendent soon to leave showed us about the house and introduced us to teachers and servants and pointed out to us, through the window, the guest house, in which were lodged the former inhabitants of the Hospice, an old gentle-

grand building, was kept for Austrian Pilgrims to Jerusalem and was like a hotel, if you can imagine a hotel containing a chapel, a library, crucifixes, religious pictures and wall decorations. "Our" drawing room had formerly been used as Emperor Francis Joseph's bed room and our own private rooms belonged to the royal suite. The drawing room proper was used as a dormitory for the smallest children and one hundred of them sleep on mattresses placed on the beautiful ballot floor, surrounded with walls wonderfully frescoed and windows opening upon an uncovered



Your British lorries took the whole 250 to the picnic, in relays of course.

man of the clerical order and several Austrian Sisters of Mercy. This guest-house is a small stone building much like a lodge on a large estate. In oriental countries, guests are not admitted to the house in which the family resides but are entertained in this outer building, a very convenient custom, since the honesty of the guest is not always known and the host may have many treasures as well as several wives.

But this is wandering. The guest house of the Austrian Hospice had been used for those constantly abiding, while the Hospice itself, a large somewhat

balcony, where the above mentioned mattresses are sunned and aired. Good work, and no uncommon sight in oriental lands is that of hanging from front windows the furnishings of sleeping apartments. But indeed, even Western eyes would not be shocked at our balcony exhibit, for it was high and screened a little by trees and a high wall from people along Sharia (street) Bab id-Damascus and Via Dolorosa.

The Temple Area was four minutes' walk from the entrance to the Orphanage; St. Stephan's Gate, five minutes to the east, and Damascus Gate, two min-



THE DAMASCUS GATE

utes north. One walking along Via Dolorosa through St. Stephen's Gate comes immediately into view of the Kedron Valley and Mt. of Olives. Indeed from our own beautiful roof we could see wonders; the Mt. of Olives, St. Sophia and Temple Area. Church of the Holy Sepulcher, David's Tower, the bit of city wall near the Damascus Gate so familiar to you all in pictures, and every where the rounded roofs made to catch as much rain as possible. Now the English have piped the water from Hibernon to the Damascus Gate where it is free to all. You, who live in countries where it rains more or less all the year round, will not understand what blessing is that free, pure water at the Gate, nor the system of roofs kept clean and many wells the water ranging from perfectly clean, used for drinking to less clean for cooking, for bathing, for laundry, to least clean for bath rooms and gardens. There were six wells on the Austrian Hospice premises as well as three reservoirs on the roof.

This orphanage in the Austrian Hospice was only one of several orphanages supported by the Syrian and Palestine Relief Fund, at the head of which is

Bishop Mr. Innis, and for which our own Americans, Mr. Hoyman and Captain Cleland, worked very hard at headquarters. Mrs. Cleland did a wonderful work in the Day Nursery and Miss Rena Hogg in the Department of Women's work.

The orphans were brought in from the streets of Jerusalem and surrounding villages. One boy was picked up (unhurt) from under an auto and thought for some days to have no relatives left. In so large a family and be so tired and hungry and lonely without his family! He had been in the orphanage several days when he was seen to make a dash towards a girl larger than himself and to be heard crying "Ya Ukti" (My sister). Sure the girl was his sister, rescued a few days before him.

One day a mother came claiming a boy and as she was about to take him away the Superintendent said politely, "You will take your daughter, too, won't you?" meaning, "You must." Then the woman said, "But I have no daughter." Then the Superintendent said, "But here are two names the same, registered as brother and sister" and everybody thought them so. The little



A FEW OF THE S. & P. RELIEF FUND ORPHANS ON A PICNIC

girl was brought to the office and in answer to the Superintendent's questions said, "I, no, that is not my name. He is not my real brother. We just adopted each other because I have no relations." The highest heaven to all of them seems to be to belong to somebody. And all those weeks the mother of two hundred and fifty never knew it.

You have already learned much about the refugees condition of starvation and disease and filth. These children had every imaginable skin disease. Their heads and eyes were hard to cure, but after several weeks of feeding, wearing their little pink aprons, singing Arabic Psalms and kindergarten songs, you would know them for a happy lot. I never knew before just how happy a place an orphanage could be.

The children were so ravenous at first that it was impossible to pass the food after they were seated at the table but all plates must be filled before the children were admitted to the dining room. Soon they learned to wait, perhaps not in exactly calm thankfulness for a blessing to be said. One day the teacher in charge was late and a few began to eat. Our little chap jumped up and sent his little voice ringing down the line, "Ya

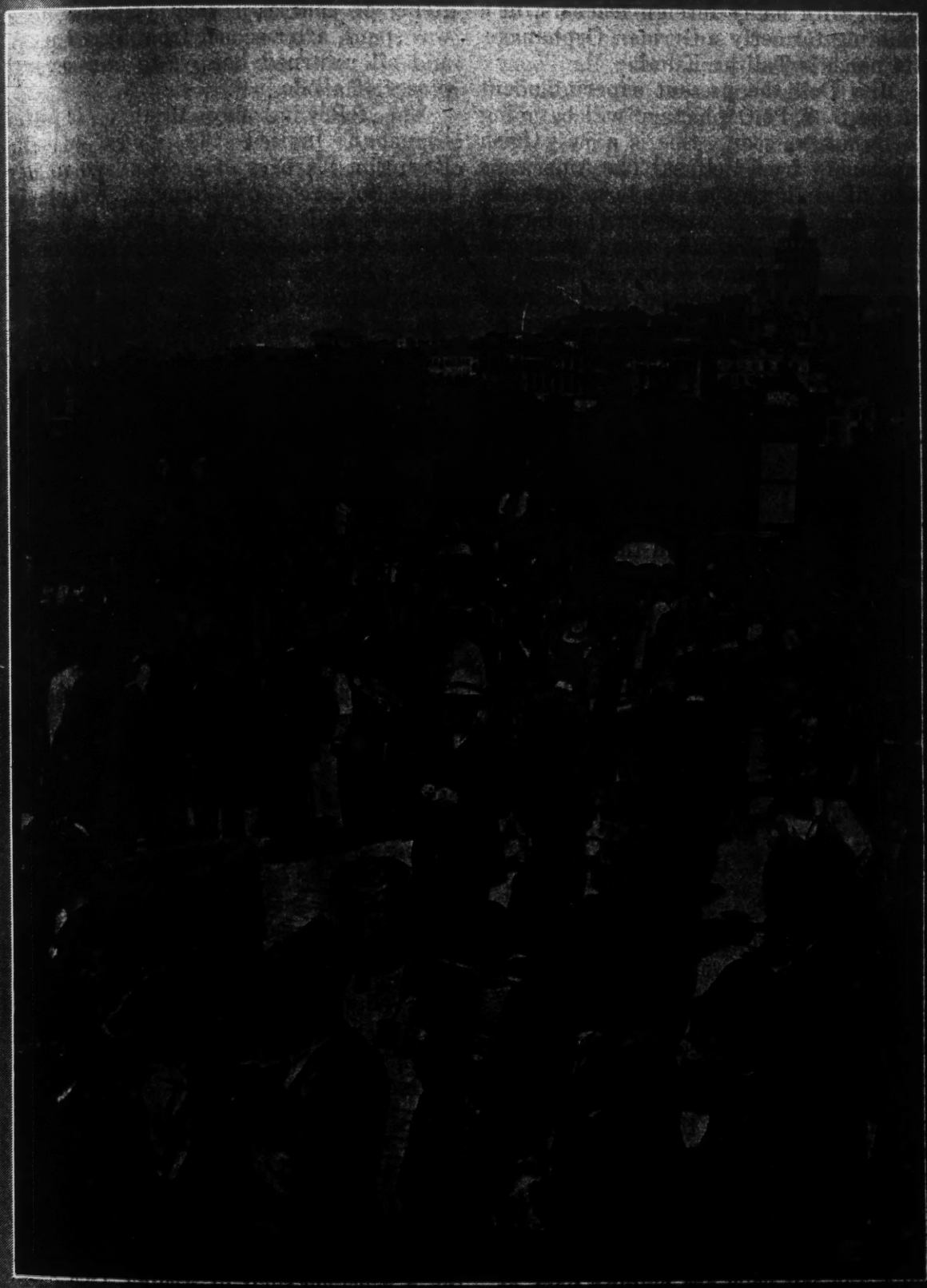
salam! (O peace!) will you eat and not thank Rubbina? (Our Lord)."

The good work goes on. New workers have come. The American Red Cross has arrived. The immediate physical necessities of Jerusalem have been largely relieved, and the centre of relief work moves northward. It is hoped that the many missionaries now on relief duty will soon have permission to enter their regular stations, old posts of duty.

Miss Waiburton the first head of the Hospice, who bore the brunt of the battle, has established a large Second-



WITH THE RED CROSS IN JERUSALEM.
1. Miss Dell. 2. Miss Waiburton. 3. Miss Ferrier. 4. Miss Hosock. 5. Syrian Teachers.



A MARKET DAY IN THE CITY OF JERUSALEM

Courtesy Men and Missions.

ary School for Girls. It is a high grade school with many foreign teachers, in a building formerly a German Orphanage. Its name is Talitha Kumi.

Miss Dell the present superintendent of the S. & P. Orphanage will be going to Damascus soon. She is a jolly Irish missionary from Belfast. The Americans who filled in the middle term have returned to their regular work in Egypt, while Miss Holland our American trained nurse from Tanta Hospital is working away yet, so busy that the news which comes "down the line" is scarce. She did take time to write that the children still have eyes and heads and skins, for treatment.

ISABEL HOSACK,
Cairo, Egypt.

"A LITTLE BIT OF HEAVEN."

Yes, there are times in this old, dark, sin-laden world when the above named state exists; and, the writer may be charged with "gushing" but the truth remains.

We are enjoying this first week of our beloved friend's Miss Rena Hogg presence to the extent of believing that some of that happy throng, from the heavenly regions are smiling upon the simple gatherings taking place daily, first in one mission house then in another. The home of Mrs. W. H. Reed first was the scene of a tea-party for the "Khyatt" school teachers. Mrs. Reed is in charge at present. No one could be granted by association for the work. We are hoping to have Miss Margaret Bell soon, to relieve the pressure, as our Asyut people are nearly discouraged over the needy condition of this important school, which costs the mission nothing in funds, simply asks a supervisor, that is, one of our missionaries to be in charge of school full time.

Alas! "Scarcity of Workers!" the same old cry is heard and thus the work suffers. However, leaving this subject aside, the joy bells are ringing now, so, let's away. The second day another tea party given in the "P. M. I." Garden by the Egyptian teachers to the Syrian teachers on "The opening up of Syria

and Palestine" and, to entertain Miss Rena, of course, a very pleasant hour was spent, after school from 5 to 6 p. m. and all returned happy, to our several places of abode.

The following day Mrs. N. D. McClanahan invited the wives of the Egyptian teachers of the College to her house to meet Miss Rena. Everybody seems so full of joy and there is a constant experience akin to the perfection of bliss, which the Redeemed are one day to enter into, that one cannot find words to express it.

Thursday there was the Women's prayer meeting in the town church, led by the pastor. The writer watches the faces of the women light up as they see the dear friend of many years sitting amongst them. The blind Bible readers hear her voice and smile so perfectly, sweetly, that an air of sweetness pervades the place. Was it strange that she had come to us after so many months of anxious waiting and praying through all the dangers by land and sea? He Who hears and answers prayers alone spared her and us, to meet once more on the footstool to praise Him for all His mercy and loving kindness to us. After meeting and many salutations we proceeded to make some calls on very particular old friends who have been ill for a long time and some who have been bereaved of loved ones. The day passes, and Friday morning dawns a bright morning as usual, but there's a special invitation to Miss Rena Hogg and a few particular friends to the above named Khyatt School. Only Mrs. Reed was in the secret. The teachers planning a few action songs and welcome songs in Arabic and English had trimmed the large prayer room (or chapel) with ropes of green, and pots of beautiful flowers, until the old place resembled a bower of loveliness. The guests arrived at the time appointed and were greeted by the teacher and pupils together singing a welcome song in Arabic, (we cannot match these songs in English). We were conducted forward under garlands of green to the desk where chairs were placed for us to sit and listen to the

happy expressions, from the little tots to the highest classes each in turn. One group performed on action, some representing a hen and four small chicks, pecking at their shells and finally emerging from the wee houses, running in all directions decked in pink, blue, green, white and yellow (hair ribbons) these same small chicks later presented a beautiful carved wood tray with two pretty glass vases filled with flowers, to the guest of the day who is honored and loved. At the close, the teachers asked Miss Hogg for a few words about Jerusalem where she spent three months working among the poor hungry little children who are being relieved by the "Red Cross" Society and The Palestine and Syrian Relief Society, etc. Her talk made us all glad for our own many blessings, as well as for those who have been so terribly chastened during the past days and years of war. After serving nuts and fruits, we were ready to leave the dear precincts to return home, as the hour of noon drew near. Teachers and older pupils escorted us down the stairs carrying flowers, singing their welcome songs, dressed in simple pretty garments, ribbons floating in colors about them, one felt that it was a scene which the Holy Angels were looking down upon with pure joy. The whole thing was so simple, unpretentious and best of all sincere and hearty.

INDIA

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

ANNUAL MEETING, 1918.

The Annual Meeting of the Mission is a time that most of us look forward to with a great deal of pleasure, for it is a reunion of the mission family after the summer vacation when we have been scattered to the various hill stations.

It is true that there is a lot of hard work to be done at that time and sometimes it does get a bit wearisome discussing mission policies and questions pro and con, but even so it is so nice to be all together again and we have so much fun mixed in that it quite pays.

This year, though, there was so much sickness everywhere that it seemed to

cast a sort of gloom over us all. You have doubtless heard something about the fearful epidemic of influenza which raged all over India, as well as other countries for several weeks this fall. Well, our Christians did not escape its ravages by any means, in fact in some places almost the heaviest toll seemed to be from among the Christians.

Just at Annual Meeting time there were so many sick amongst the Christians in the various stations and schools that it was impossible for all the missionaries to be present for the whole meeting. Some came for a few days and then went to relieve others so they could come. Then several of those who did attend contracted the disease there and were sick most of the time. Besides, almost daily news would come of the serious illness or death of someone back in one of the stations or villages and so it went. Do you wonder that there was some sadness!

This year Annual Meeting began on Wednesday, October 24th, with devotional meetings which lasted through Sabbath. Then on Monday morning we began sitting on mission business and remained so doing till about eleven o'clock Saturday night with some periods for rest and recreation mixed in to be sure.

I think, without any doubt the most exciting item of business is the report of the Locating Committee. There is a decided quorum of the mission present the day this report is up. This year, because we are so short handed, there was a lot of shifting about, trying to make a little go as far as possible so this was an unusually interesting report.

The commissariat for Annual Meeting is in the hands of a committee who have charge of the cooks, waiters and in short of the providing of "eats" for the whole crowd, with all that that involves. It may be very inviting to some tired housewife at home to think of having a lot of servants to do things, but it isn't all that it sounds to be, they usually take about as much waiting on and work as they give. Do I hear you say, "Why ever do you keep them then?" Well, "East is East" you know and it is the

custom of the country so we must abide by it. But, pardon me, you have probably heard this all before from some missionary. To get back to my story. This year promised to be a harder one than usual for the above mentioned committee for servants were so hard to get and there was always the fear that those they did get would fall sick. Some few did but there were enough left to carry on the work.

We heard that one of our neighbors, the American Presbyterian Mission in the Punjab had to postpone their meeting after they had started because practically all their servants got sick and they found it impossible to manage the work. So we felt that we were greatly blessed in being allowed to go on and finish our work with comparatively so little discomfort.

One of the greatest pleasures in Annual Meeting is getting acquainted with the mission kiddies. They have usually changed so much since the last meeting that it is almost like making a new acquaintance. Some of us have decided that we have about the cutest and sweetest bunch of kiddies one could find anywhere. If you don't believe us, come out next year and we will introduce you to them.

The last day of Annual Meeting is always rather sad. We are glad to get back to our stations and to the work assigned us by the mission but even so, it is hard to think that it is all over and we have to say good-bye for another year. Of course we sometimes meet each other through the year but somehow it isn't the same as when the whole family is together.

LOUISE SCOTT.

Dear Magazine Readers:—

If you were here you would say, "What lovely weather you have, but how cold your houses are." Houses built to keep out the heat of summer serve to keep it out in winter as well, so it is much pleasanter living out of doors than in. The sunshine is delightful and there is just enough nip in the air to remind one of the lovely autumn days at home. There has been a little

frost, but clouds are beginning to gather and we have hopes that the long needed rains may be close at hand. Everything is so dusty and the crops are suffering from lack of rain.

The chrysanthemums are at their best and are certainly beautiful. I wish you could see them—they grow in such abundance.

The winter's work has commenced and the district missionaries are once more out on tour. In some places they find the Christian community considerably lessened on account of the recent epidemic of influenza. One reports that about one-tenth of his Christians have been taken. This epidemic has spent its force, but now small-pox is starting. It has been quite bad in some of the larger cities but is not of an especially virulent form.

Dr. Jongewaard has been busy vaccinating the boys and girls in our two schools here in Sialkot as well as the ones in the Pasrur school. It had not been done for several years.

We are looking forward now to the arrival of the party from home although it will be some weeks before they reach us. We, of Sialkot, are especially fortunate in that nine of the new people are to be stationed here for language study. Misses Caldwell and Anderson are to live with Miss E. J. Martin in Pathankot. We will be glad to have them with us for we need some rejuvenating; but I trust they will not find us too dull. Keep them cheered by your letters.

JEANNETTE H. STEWART.

NOTE:—The delay in the mails is reason for this message from India.

Campbellpur is an interesting place in many ways for it is both a civil and a military station. When news of the armistice came, hundreds of workmen were busy day and night building quarters for an Officers' Cadet Unit which had been established here. Since hostilities have ceased no doubt that branch of military work will be discontinued and the young officers will be sent home to the pursuit of more peaceful occupations. But since Campbellpur is so near the frontier of Afghan-

istan it will no doubt continue to be important from a military standpoint, and troops will always be stationed here.

The city is situated on rather high and commanding ground, its streets are broad and clean, and the houses are well built. It is surprisingly sanitary for an Indian city and in the recent epidemic of influenza suffered comparatively little from the disease. The people themselves say that cleanliness and wholesome conditions of living had much to do with the lightness of the attack.

As it is the chief city of the district of Attock, Campbellpur is the home of many rich lawyers and judges who have been very friendly with Miss White and Dr. Brown. The Mission has as yet erected no bungalows in this station so the missionaries occupy native houses in the city in what is known as Lawyers' Row. Living in a native house, although it has its disadvantages, is not altogether unpleasant. One has a great opportunity to become friends with the children of these leading families. Campbellpur has one primary school for girls and there is another at Hazro in this district and perhaps one at Pindi Gheb but the little school which Miss White has opened is the only one in which the Bible is taught.

The attendance is limited by the size of the tiny drawing-room and the teaching is selective, since, until a qualified teacher can be secured, the children are learning only English. They come in the morning for their lesson and then return in the afternoon in a body and beg to be given another lesson. (They are here now). They are very fond of the psalms and sing nicely and when it comes to the Bible lesson they quarrel with one another because they all want to tell the stories.

One of these children is the spoiled darling of the deputy judge, who does not want his children to have a "godless education" and so he is willing to have them taught Christianity though he is himself a leading Hindu. Two are the children of a prominent lawyer who lives next door to us. They are most loveable

and attractive children and, in addition, have this to be said of them that they are always clean and sweet-smelling. Every one of the seven children of this family are bathed very carefully every day.

Another is a sweet, wistful, chubby-faced, little lassie that attracts one's attention at once. Where did she get those rosy cheeks so different from the olive tints of the others and where did she acquire that perfectly natural intonation when she says, "My daddy?" Poor motherless child, she was born across the seas. Her father, an Indian of good family, went to England as many do for his education and there fell in love with and married a refined and lovely English girl. A little girl and a little boy were born in England and then the happy family came to India. A second daughter came into their home and shortly after the mother was taken, leaving three little tots to the tender mercies of Punjabi relatives. So Ajje, the oldest of the three, is no longer a carefully trained and cared for child but runs wild in a shirt and trousers. Her father, being an engineer is often absent from home. When he is at home, he attempts to comb her hair as her mother did and to keep her neat and clean. She loves to get out the pictures of her mother to show us and she talks a lot about her grandmother in England. He wants his daughter to have a Christian education. We surmised from his conversation that he had been a Christian in England but since returning to his native land has, as it were, hidden his light under a bushel. If such be the case he has been sorely punished for he said, "I am an only son and lost my inheritance because I preferred to marry the one I did instead of the girl my father had chosen and now I have lost her." We hope that these children will be the means of bringing the gospel to their parent for they are now at an impressionable age.

MARTHA STRONG.

SIALKOT CITY, PUNJAB.

Dear Friends:—

The Influenza has added quite a little to our work and responsibility. Some of the missionaries gave all their time to waiting on the sick for ten days or two weeks. Of course it was only possible to reach a very few places and few in a place could be treated by the amateur doctors. But where care was taken and pneumonia complications prevented the death rate was much lower. In neglected places, the death rate was very high. At one time for several days it ran as high as 426 to the 1000 of population. This is fearful and was pronounced by the Indians to be much worse than "plague." The Christians were very quick to say it was a "Scourge sent from God." Many a mother who had refused her son to the Government for the army was called upon to relinquish him when the Great King called him.

The hearts of the people have been softened, and in many villages where we have gone we have found the people more ready to listen to the message of love than ever before. True, we have found a few who have hardened hearts toward their maker. Just the other day a Hindu woman told us she would give us a place to sit, but not at her front door for she did not want to hear anything from God or about Him. "He has just taken my two daughters and my nephew off in the prime of life. What do I care for such a hard God?" Poor soul! She did sit, however, and hear how God in His very love for us deals faithfully with us and that all He does is to draw us unto Himself. She was touched when told God had taken her lambs "across" in order that her heart might follow them. Poor ignorant souls! Their lot has always been such a hard, hard one that one might think that one thing more would make little difference.

Every day I wonder how it came that I was born in a country where Christ is known and followed. Do you realize what it means that you were? And are you making any special Thank-Offering as you realize it? Christ makes all the difference. We and you have prayed so

long that the church might awaken and come into her rightful place. When the "scourge" came along we felt that this was perhaps the answer to our prayers—different as it was from anything we would have suggested. And so may it be that Christ's body will be cleansed and made ready for her Lord.

Just two days ago we were in a small village where there are only a few Christians, fifteen of whom have died. Somehow the stroke seems to have come just where it will be most felt. It would seem that a large majority of the fatal cases have been mothers or young men in their prime. So many motherless babies and little children have been left; a constant reminder to those left behind, and no one is loved in India as a son is loved. Here again the blow has been a heavy one. Many a mother has come for medicine for her eyes—she has literally "cried her eyes out" for her son. It is a privilege and a responsibility as well to talk to such hearts. How much nearer God and heaven are to us after our loved ones have gone on before. May this mean that the great fear of death, that has led the Indians into so much idolatry, may be taken away.

The relatives and neighbors have been called on to take care of little children left—a thing the Indian in his poverty has scarcely thought of doing. A man came to us the other day asking to be remunerated for having taken care of a child for a year and a half. May this necessity compel the people to a practical largeness of heart and generosity of spirit—even the spirit of her Master Who gave Himself. She must learn that it is "blessed to give." We, her foster parent, have carried too much of her burden perhaps, heretofore.

And what we hope for the church we hope for those who are yet to become members of the church visible. There are so many who are thoroughly convinced that Christ and His way are the only way to salvation. Oh, may this scourge be such a warning to them that they will decide not to put off longer taking the necessary step—even to confess Him before men.

HENRIETTA COWDEN.

SUDAN

THE SUDAN DEPARTMENT.

Mrs. T. A. Lambie, Nasser, Sudan, Editor.

Verse for the New Year, Phil. 4:8.

KHARTUM STATION.

No official word has come from Khartum this month but a private letter from Dr. Giffen says:

Well this has been a week of trouble and disaster. In the first place Luke and Babu have both had very sore eyes. Then on Friday last I loaded a boat with 140 bags of lime—100 for Nasser and 40 for the Hill—along with other things for the Hill. The boat seemed a good one and almost new, and belonged to the brother of Manawry, and was employed by Mr. Sowash. Saturday morning they started for Omdurman and had gone a few rods only when a steamer came along, and the waves thus created tossed the boat onto the bank and it came down on a sharp rock and broke a board near the keel and sank the boat. They got out about 40 bags of lime and some other things. 100 bags of lime and 20 bags of salt and 8 tins of petroleum. Of course the petroleum is not damaged, but the lime and salt are ruined, it makes me feel sickish. I do not know what we shall do about it.

Yesterday we sent out to buy wheat to make flour for you people (The Nasser people) and a bag for the Hill. We could not find a "rubaa" of wheat any place in the market. This morning we sent out to the dealers to try to buy flour from the dealers, and could not buy an oke. Rafai skirmished around town until he found a half ardeb, and we had some that we got in last week and we will divide this up with you and the Hill people. We hope that you can manage to exist until we can find something. I do not know how much we shall be able to send you at this time. The bakers here are supplied with wheat and we can buy bread from them, so we are not robbing ourselves. Besides I think that this state of affairs must soon be remedied. There is every indication that there is going to be a scarcity of food stuffs this year. The government

has laid hands on the wheat, and set the price to the merchants, and the merchants thus favored refuse to sell wheat but will sell us flour which they have milled, but it is not clean and very badly mixed with other grain, the kind and quantity of the mixture depending on the price of mixed grains. We are trying to get our hands on some wheat and will from that prepare you some flour. The merchants have the matter pretty much in their own hands.

We have taken another little boy about the age of Luke and Babu, and they are a trio that keep things moving, except from 6 p. m. to about 5 a. m. while we have some quiet.

Sitt Mary has been at work this month, she is not quite well though the boils are all gone. She has no direct news from her mother, but from friends she learns that her mother is well, but all of the people are in dire need of food and clothing.

Note: Sitt Mary is a Syrian teacher in the Boys' School, Khartum, and with many of our other teachers in Mission Schools has had no word from her home people since Syria was closed up early in the war. What a proof of God's goodness that most of them are daily receiving word of how their people have been safely kept through all the perilous times.—Ed.

DOLEIB HILL STATION.

A Year Later, by Mrs. D. S. Oyler.

On page 79 of the September issue of the Women's Missionary Magazine you will find a picture of the Women's class at Doleib Hill as it was a year ago. In this sketch let me tell you a little about each one of these women, and about the present condition of the class.

Beginning from left to right, the first woman you see is Fotma, the wife of the first convert, who classes herself as a Mohammedan, but is really a sort of a mixture as far as religious belief goes, because she follows neither the precepts of Mohammed, the prophet of Islam; nor Nyikang the so-called prophet of the Shullas; nor Deng the prophet of the Dinkas. In the early days Mrs. Carson

taught Fotma the Ten Commandments in Arabic, and she knows quite a number of Bible stories and verses, but the great difficulty is, she does not want to take their meaning into her life. Her husband, the first convert, has tried to teach her but so far she has done every thing she could against him. She has repeatedly broken the Seventh Commandment, and instead of being repentant, seems more hard-hearted than ever.

The woman standing beside her is Nya Kor, one of the four wives of the clinic servant, and she is clever in remembering the Bible stories, but she declares openly that she does not want to learn.

Beside her you will find Fudlu, a half-sister of the first convert. She has a deformed foot—and a deformed temper. She tries to control her temper, but frequently fails.

Then comes Nya Ku, the aunt of Fotma. Nya Ku says that she believes, but she is old and childish, and does not fully realize that she can not pray to Christ, Mohammed and Nyikang at the same time.

The woman marked "1" is another sister of the first convert, and she herself is the first Shulla woman who was baptized. Since her baptism a year ago, she has been very faithful in coming for Bible lessons, and she has lived a Christian life, in so far as her knowledge goes.

The woman marked "2" is Um Juma, the wife of the gardener. He and she are both staunch Mohammedans. Her attitude has not changed in the least during the past year, and she still refuses to take Bible lessons, or be a member of the class. Furthermore she has laughed and sneered at Fotma, Nya Kor, Fudlu and Nya Ku, until they are no longer willing to take Bible lessons. She threatens to make trouble for them among the Mohammedans at Taufikia and Malakal (the nearest military stations) if they begin again.

Beside No. 2 stands a native woman, who is the mother of the second convert, and she herself is a believer, and hopes very soon to be baptized. She and Dok (marked "1") have been an inspiration

to your representatives at Doleib Hill. Humble, faithful, honest, prayerful—earnestly trying to lead the Christian life. These two are shining lights in this dark land.

Why can not the others become the same? Do not say, "They are too hard-hearted," or "Let them go if they do not want to learn," or "They never will become followers of the Lowly Christ."

"If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

NASSER STATION.

"The North Wind doth blow" but we know that we shall not have snow, still we are enjoying delightfully cool nights, and we need a second blanket before morning.

Christmas Eve was greatly enjoyed at Nasser this year. The tree was in the study of the new bungalow, it was a Lalob tree but with its real American decorations it truly looked like a real home tree. Mr. Smith acted as Santa Claus, the rest of us had just finished singing "Joy to the World" when a great jingling of bells announced that Santa had arrived, Wallace and Betty and Mary and Ellen were just as excited as kiddies at home ever are, and Santa was as generous as I have ever known him to be. How thankful we all are that there is once more "Peace on Earth."

How you would enjoy hearing passing Nuers singing the twenty-third psalm to the tune of "Antioch." Would you like to know what words they use? Here they are:

Ran a yen det ajin Jesi
A ghan deldu
Cha kup gwa jwoich ti go
Cha but kud fi ti go
Tila ma gora, tila ma gora,
Tila, tila, tila gora.

The people are learning the Ten Commandments at the clinic prayer meetings and we usually have them at the responsive reading place in the church

service. But sad to say learning and keeping the Ten Commandments are two entirely different things out here just as at home.

MEDICAL WORK IN THE SOUTHERN SUDAN.

By Mrs. H. B. Rivington, Khartum, Sudan.

When Dr. Lambie came back from furlough he found many patients awaiting his return. The news of his arrival spread rapidly and the people came from long distances until the number of patients became so large that it was my privilege to come from the Northern Sudan to assist him. Mrs. Lambie had been doing much work in the clinic besides her other duties which are many.

It was necessary for Dr. Lambie to oversee the building of a new house besides the clinic work, and in the Southern Sudan overseeing includes the doing of the most particular parts one's self. (Dr. Lambie laid every brick of the first cottage built at Nasser). He has chapel with the men in the mornings, acts as timekeeper, paymaster, etc. This all requires much time and patience for many workmen are necessary since to make a building is a little like trying to make something out of nothing, first clay must be brought from a distance, mixed with ashes, chopped grass, etc., moulded into bricks, dried and burned before the actual building can be begun.

One morning before treating the patients Mrs. Lambie counted one hundred and twenty-five and they kept coming and going all the morning so that it is almost impossible to keep an absolutely accurate account of them all. Dr. Lambie uses the card index system and there were one hundred and ninety enrolled besides several who are too poor to pay for treatments and men who work about the compound.

A Nuer assistant, Pok Jok, at one time had the same tragical disease with which so many of the patients suffer, and was cured. This disease eats away the throat and nose causing death if not checked. Not long ago Pok Jok brought his mother who seemed to be dying and she was cured also. Before starting

back to her village she came to the clinic to tell how happy she was and kept saying, "Jesus is good, Jesus is good."

In the morning after the patients have assembled Dr. Lambie has songs and prayers with them and tells a Bible story. Pok Jok then repeats it, he has a remarkable memory for stories. The other day after he had finished telling one, Dr. Lambie laughed and said, "He told that better than I did."

One evening a man whose child is a patient, came to the door and told Dr. Lambie that he was going back to his village and that he was going to tell his people about Jesus.

A Nuer woman, who was a slave in Khartum in Gordon's time, who is being treated, told Mrs. Lambie that the Mohammedan traders at the market are asking the Nuers why they are all becoming Christians. The Nuers answer, "Are not the Christians doing us good and healing our sicknesses?"

Trachiasis here, if not operated, is fatal to the eyesight. Not long ago Dr. Lambie operated on the worst case he has ever seen, when the patient first began coming to the clinic he had to be led, now he sees quite well enough to go about alone and seems to be improving daily.

Prayer comes before operations and treatments always, and this cannot fail to impress even the pagan mind with the power of Christ.

From two to five or six scorpion bites require treatment; nightly during the rainy season, the scorpions take refuge from the water-soaked earth in the houses of the natives and since electricity has not yet been installed in the Nuer huts many of the natives step, sit down upon, or put a hand on one with disastrous results. Snake bites are ordinary.

"Lady bitten by another lady!" And this bite was the worst I have seen. This is one of the cases in which Christianity would be prophylactic.

One day a fight was started in a near by village. A fight seems to act as a magnet to neighboring villagers and it looked as though there might be several lives lost. Dr. Lambie and some of our

men went out and the fight began breaking up even as they were arriving. We had only one patient and he was not badly injured.

Conclusion.

This article was started about four or five months ago and is much in need of being revised. When I left Nasser recently for vacation having been there five months, there were more than three hundred patients enrolled, though our daily attendance had decreased temporarily, many of the patients having had to return to their villages to plant the year's durra.

Miss Truan who had been at Nasser with the Mission families for about three years had taken on the clinic work after having spent a month with me in the clinic. She knows the language well enough to tell Bible stories and so is very valuable. Daniel Effendi, the Egyptian evangelist who recently arrived asked permission to help in the clinic that he might more quickly acquire the language and be a help to the people at the same time. Mr. Smith had returned from vacation and was overseeing the building of a dike along the river front and this was giving Dr. Lambie more time for medical work than he otherwise would have had.

Just one thing keeps me from returning to that interesting and needy country—a case of matrimony. Nevertheless, my sympathy is with Nasser. The tragedies of the people can only be seen to be realized. The indescribable diseases that they contract through ignorance and die of, seem so much more terrible a death than a clean wound that has been gotten through a defense of what is right. "The Lady" who was bitten by another lady developed a disease from the bite which caused great ulcers over her entire body, and her husband said, "Never mind treating her she is going to die anyway."

Our missionaries at Nasser keep in such good spirits and work so diligently, they certainly deserve our prayers. Recently they started a daily prayer circle. Praying earnestly for the Holy Spirit to come to the Nuers.

Note: Mrs. Rivington is better known to you as Miss Emma McKeown, who came to the Sudan in 1916. She was married to the Rev. H. B. Rivington of Khartum on November 5, 1918.—Ed.

KHARTUM STATION.

Every one is back at work after a more or less strenuous vacation time.

Mr. Shields is located in Omdurman this year to study the language and to prepare to take over the evangelistic work when the Sowashs go on furlough next year.

Miss McKeown was married to the Rev. Mr. H. B. Rivington on November 6th. The wedding was a very quiet one at the chapel at Wadi Halfa. All the missionaries join in wishing them a very long and happy life.

The Annual Meeting of the Sudan Association is to be held here about January second.

Miss Mona Sowash is in school in Cairo this year, she is stopping with the Kruideniers and attending the school for English and American children.

DOLEIB HILL STATION.

We are rejoicing with all the world these days, for the good news was not long in reaching us. It will be a long time, however, before we hear the interesting details which led up to the final victory. For these we can wait in patience, thankful that God has given such a wonderful answer to the prayers of Christian people.

At Doleib Hill the rains are over and the river is gradually falling, so we do not expect any of the compound to be flooded as in the two previous years. These are the days when the wind-mill pumps, though it is practically quiet the previous months. On truly winter days the wind blows quite steadily from 8 a. m. till 2 or 3 p. m. The winds are very drying so the wind-mill must needs work hard to bring water to the garden, to assist in irrigation we now have a horse power pump operated however by oxen.

Preparations are being made for roof building and repairing, of which a certain amount must be done each year at

the beginning of the dry season. The grass for the roofs is obtained from the plains about us, near or far as the case may be. It is cut and brought by little boys and girls, who receive, according to the size of the bundles brought, from seven to forty cents a week, there are frequently as many as sixty or seventy people cutting grass alone. When a week's harvest is gathered, for it looks very much like wheat straw, it makes a good sized pile. The procuring of grass for our new church roof last year employed about seventy people for four weeks.

The old church building which has served for sixteen years is torn down and since the second Sabbath of September we have been worshipping in the new one. We were fortunate in having Dr. Lambie and family with us on that day. The Rev. Mr. Oyler preached an appropriate sermon to a goodly number of interested people.

Perhaps you are thinking that after sixteen years of missionary influence all the pagan customs have been abolished; not so. Not long ago a little Shulla girl, less than a year old was suffering from a bad cold, she did not seem to be getting well so her parents and the neighbors decided to cure it by prying out some front teeth not yet through with their iron instruments. In a few days the baby died of lock-jaw. The crying need the world over is the greater conservation of babyhood.

Recently the oldest man of a near by village and head of his generation passed away. He was probably near one hundred years old, blind and helpless and his death was welcomed by his relatives, nevertheless they held a big mourning for him even keeping the body from burial over one night, contrary to the usual Shulla custom of burial the day of the death, in order to procure various strings of ostrich egg shell beads and other beads to decorate his body.

The mourning and burial of the Shulla King who died almost two years ago is taking place at Wau, his native village. From the time of his death at Fashoda, the Shulla capital, until now his body

has remained in the house in which he died—the door having been ceiled with mud. The chiefs of many villages are assembled at Fashoda to escort the royal dust to its final resting place where a big mourning will be held. Many cattle will be killed on this occasion and the meat devoured by the mourners.

NASSER STATION.

Little David Oyler, aged four, pretty well expressed the sentiments of all of us by saying, "Good for the Lord!" when he heard of the end of the war.

Brick making and building are the order of the day at Nasser. There seems to be no end to the buildings it takes to house missionaries, their cattle and the sick strangers that are within their gates.

The harvests in Nuerland have just been reaped, consequently the mission cannot obtain native labor for love or money, for as they say themselves, "What is the use of working and getting tired for a little money when we have food in our houses to eat?"

A NIGHT IN A NUER VILLAGE.

By Miss Marie Truan, Nasser, Sudan.

Mrs. Lambie asked me to write my trip to a Nuer village three weeks ago, where I stayed over night. I started from here on a Saturday afternoon about two o'clock. I had with me a donkey to carry my folding bed and blankets and food, and the pony for me to ride. A Nuer boy and three Shilluk boys came with me. Every thing went alright for a little way but when we were just beyond our place in the durra field, one of the boys guiding the donkey frightened him with his spear, so off went the donkey galloping and soon every thing was down on the ground, nothing was broken. Well, we fixed up everything again but we did not go very far when all fell again, and twice the same which makes four times; I got very tired of it so I fixed the things myself and all went well all the rest of the way.

When we passed through the village near the woods all the people asked if I was going to stay over night; they were very surprised. We went through very

tall grass, one could not see anything around, but just hear some strange sounds in the wood. Well we went through two big woods. Just at sundown we began to go into water up to the horse's knees, then it stopped for awhile, then we got in some deeper water for the rest of the way. When we were a good way in the water the horse took a notion to have a bath with me on his back. Twice he submerged himself in the water; I was rather wet, but it was nothing. Well we still went on for two hours about in the water and just before we got to the village I was to stay at the water was very deep, the horse had to swim with me on his back for ten or twelve minutes. The poor little donkey had to be helped by the boys to hold the things on his back up for them not to get wet. I was as wet as a fish. I crumpled myself on his back trying not to get wet but it was no use, I got a bath, too.

At last we got on dry land and arrived at the village. When we were near the people called and asked (Badet (he was the guide and lived at that village), "Is that you Badet?" He said "Yes." "Who is with you?" they asked. "Three Shilluk boys." They asked too, "Do you have a cow with you, what is that bell?" (My horse had a bell at his neck). "No, no, it is Sitt Mary who has come to tell you about Jesus." Then the joy cry, "Oh, Sitt Mary, Sitt Mary has come." Soon we were surrounded, they were so happy to see me because it was the first time ever a white woman had come to their village.

When we arrived at the barn (the barn is the most important building in every village) there was Badet's mother and brothers all sitting peacefully eating their dish full of durra, they jumped up and helped me to put all my things down, and some one quickly went and made a fire with grass in the barn so I could see to put my horse and donkey in a nice place and give them the durra, too, after that they all helped me to carry my things to Badet's mother's house, and I soon fixed up my bed and sat down, there were so many people

about me I could not do any thing, they wanted me to sing and pray right away, but Louak, Badet's brother, said to the people that I had just arrived and must rest and eat a little first, they offered me some of their food but I was too thirsty for tea, so I refused them. He sent off all the people and told them to come back after awhile. Then they made a fire and put some water on for my tea but they were so interested in me they forgot the fire. I saw a big fire at another house so I picked up my water and ran to that fire, the dogs ran after me and pulled my skirt, one bit my leg, the people sent them off. My water was soon very hot and after I was finished with my supper all the people came back and I had a very nice meeting till eleven or twelve o'clock. They would not let me go to bed, they wanted to visit with me, they wanted to see my hair down; long hair is a great curiosity to them.

Louak had been trying to send them off so I could go to bed but all the time some one new was coming and wanted to hear me sing and pray, they were very ready to listen, some were surprised that I could speak their language. At last they all went off and I soon went into my mosquito net, because I was so wet and the mosquitoes were so bad. I wanted to sleep outside for I thought the air would be better. They asked me if I wouldn't be afraid because of the lions and hyenas and leopards. I said no, that if I was afraid I would call someone, so everybody went to bed. As soon as I was in bed the dogs came and tormented me, they tried to pull my net and made such a noise I couldn't sleep, I had to call somebody. Badet came and asked me what was the matter, if I was afraid. I told him the dogs would not leave me in peace and that I had better go into a house. I asked him who was in his mother's house, he said there were the three Shilluk boys, his mother, a girl and another man and himself, making seven people in just one room, so I asked him how many were in his brother's house, he replied only his brother, his wife, and a little girl; they invited me

OUTLINE OF INSTITUTE PROGRAM.

FIRST DAY.

7:30 p. m.—Theme, "The Missionary Challenge of Today."
Two Thirty-minute Addresses by Rev. J. H. Boyd and Miss Kate A. Hill.

SECOND DAY.

9:00 a. m.—Devotional Period.
9:30-11:30—"Needs and Opportunities."
Four Thirty-minute Talks:
Evangelistic: Rev. R. E. Ayers.
Educational: Miss Mary Lawrence.
Zenana: Miss Nellie C. Smith.
Medical: Dr. L. M. Henry.
11:30-1:30—Lunch.
1:30-2:30—Address, "Intercession," Rev. W. T. Anderson, D. D.
2:00-2:30—Address, "Consecration of Wealth and Life," Rev. H. E. Philips, Ph.D.
2:30-3:00—Address by Secretary of the Board of Foreign Missions, "What the Church at Home Can Do."
3:00-4:00—Conference Groups with Leaders:
Pastors and Laymen, Rev. Mills J. Taylor.

Women, Miss Kate A. Hill.
Young People, Miss Ella B. Downie.
Sabbath School Workers, Miss Dora B. Whitely.

4:00-5:00—Stereopticon Views, Rev. Robert Maxwell.

5:00-7:30—Supper.

7:30-9:00—The Pageant. Scenes from Mission Fields Presented in Native Costume by the Missionaries.

INSTITUTE TEAM.

Rev. H. E. Philips, Egypt.
Rev. J. H. Boyd, Egypt.
Dr. L. M. Henry, Egypt.
Rev. W. T. Anderson, India.
Rev. Robert Maxwell, India.
Rev. R. E. Ayers, India.
Miss Nellie C. Smith, Egypt.
Miss Mary A. Lawrence, India.
Miss Ella B. Downie, Egypt.
Miss Dora B. Whitely, India.
Miss Kate A. Hill, India (now Field Secretary W. G. M. S.)
Rev. Mills J. Taylor, Associate Secretary Foreign Board.

PART TIME.

Rev. J. G. Hunt, D. D.
Rev. S. M. Zwemer, D. D.

SCHEDULE FOR SPRING INSTITUTES, 1919.

Date	Presbytery	Place
Thursday and Saturday, March 27-29	Prayer, Conference, Rehearsal	Chicago
Monday and Tuesday, March 31-April 1	Wisconsin	West Allis, Wis.
Thursday and Friday, April 3-4	Chicago	Chicago, Ill.
Monday and Tuesday, April 7-8	Central Illinois	Hoopeston, Ill.
Thursday and Friday, April 10-11	Southern Illinois	Marissa, Ill.
Monday-Saturday, April 14-19	Team Rests.	
Monday and Tuesday, April 21-23	Allegheny	N. S., Pittsburgh, Pa.
Tuesday and Wednesday, April 22-23	Monongahela	S. S., Pittsburgh, Pa.
Thursday and Friday, April 24-25	Kiskiminetas	Freeport, Pa.
Monday and Tuesday, April 28-29	New Hudson	Jersey City, N. J.
Thursday and Friday, May 1-2	Albany	Albany, N. Y.
Sabbath, May 4	Boston	
Monday and Tuesday, May 5-6	Vermont	S. Ryegate, Vt.
Thursday and Friday, May 8-9	Argyle	Salem, N. Y.
Monday and Tuesday, May 12-13	Delaware	Walton, N. Y.
Wednesday and Thursday, May 14-15	Philadelphia	Philadelphia, Pa.

XENIA THEOLOGICAL SEMINARY

XENIA, OHIO

Dear Readers of the Missionary Magazine:

These few lines printed with this picture are from one who was reared in the valley of the Nile among other native Egyptian youths and who has witnessed the life of misery and despair and experienced long years of privation among those eight million souls crying for the bread of life.

Owing to this fact I have decided to devote my last vacation in America to visiting our churches in behalf of my people. As I have only one more year in Seminary I am anxious to give my message among those who are really interested in the great missionary enterprise in the land of Ancient Egypt.

My lecture will contain two features, "Egypt and Her People of Today and Tomorrow," and a brief story of my life and home.



Henry Mitchell.

Any church, missionary society or other organization interested, please correspond with me promptly, as vacation begins May 9th. Please let me know by April 20th.

Hoping to be of service to you, I am,

Sincerely yours,

HENRY MITCHELL.

Mr. Mitchell is deserving of a hearing in every United Presbyterian Church. He has a message only a native of Egypt can bring to our Church. Mr. Mitchell is a very interesting talker. We ask that a cordial response to his call be given. Correspond with him promptly and thereby encourage his attempt to bring his message to the Church.—Editor W. M. M.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"407"

What do these figures mean to the membership of the United Presbyterian Church? During the past two years "407" has been emphasized especially through "Missionary Institutes" in an itinerary of presbyteries.

In this issue of the *Women's Missionary Magazine* you will find the program for the itinerary of Institutes covering the next six weeks; also the "blue inslip" a call for "intercessors." The missionaries consenting to do this service in Institute work do not have all the responsibility of impressing the membership of the United Presbyterian Church for its obligation to larger and more consecrated service to Christ.

If there are no intercessors throughout the United Presbyterian Church in behalf of this great missionary propaganda, where is the hope of obtaining the "407" laborers to answer the call?

The United Presbyterian Church has always stood for the family altar. It is only from the family altar it can hope to provide the sons and daughters and make them ready for all that is involved in the "407."

This is no young people's excursion! Enlisting is for life; if God wills it so. Missionaries consenting to present the "call" have deep convictions for its importance and impressiveness for results as they show conditions and needs. This is no church entertainment. The membership of the Church having the privilege of these Missionary Institutes in their localities should especially be intercessors.

If the United Presbyterian Church wills to heed the call to prayer in behalf of her mission fields, it must at the family fireside renew her vows to God, then will there be sons and daughters eager for any service and a membership made ready for any exigency to prosecute the great and inviting work we have set apart to our United Presbyterian Church.

God has greatly blest the United Presbyterian Church. He will continue to bless us if we remain faithful to the work and our vows of obedience to His law. We are a highly favored Church; we can not dwell upon what we have accomplished by the grace of God. Our duty is larger and more important now than any time in the past. We need now to give ourselves to prayer. The Church must prosecute its mission to pray as well as to "go or send."

This is a blessed time to live for Christ. To be true to our opportunities is the call of the hour.

WILL WE BE INTERCESSORS?

* * *

One of the greatest assets the United Presbyterian Church has is the family pew in God's house upon the Sabbath day. The young men and the young women who are today found in the family pew can be depended upon for perpetuating the teaching and training of godly parents who will leave to their families the responsibilities of Christian worship. Such a family will recommend to the world the reality of the religious life they inherit. Such young people are dependable citizens.

TAKE NOTICE.

To Delegates and visitors to the Women's General Missionary Society Convention: We have been unable to secure any concessions for delegates to Cambridge, Ohio. However, missionaries, both home and foreign, are entitled to half fare rates.

Trains leave Pittsburgh over the Baltimore & Ohio R. R. at 8:15 a. m., arrive at Cambridge, 12:49 p. m. Trains leaving Pittsburgh at 1:20 p. m., change at Wheeling, arrive at Cambridge at 6:25 p. m. Fare one way is \$3.97.

Trains leave Chicago over the Baltimore & Ohio at 8:10 a. m. and arrive at Cambridge at 10:17 p. m. Also leave Chicago at 9:15 p. m. and arrive at Cambridge at 11:15 a. m.

Parties travelling over the Pennsylvania Lines can leave Newcomerstown at 3:53 p. m.

Watch the May Magazine for change in schedule.

MRS. W. R. WILSON,
Railroad Secretary.

* * *

NOTICE.

All Officers, Delegates, Life Members and Visitors expecting to attend the Annual Convention of the Women's General Missionary Society which meets in Cambridge, Ohio, May 16-20, will send their names and the name of their Presbyterial to the Chairman of Assignment Committee, Mrs. C. F. Gross, 822 Clark St., Cambridge, Ohio.

The Local Committee composed of Mr. H. A. Kelsey, Chairman, Mrs. J. C. Smith, Miss Elizabeth McFarland, Mrs. C. F. Gross, Mrs. R. D. Hood, Mrs. C. J. White, together with the women of the entire Presbyterial, are leaving nothing undone to do their part toward making this a great Convention. Plan to come.

MRS. C. J. WHITE,
Chairman of Publicity Com.
226 N. 9th St., Cambridge, Ohio.

* * *

ACCOUNTS CLOSE APRIL 15, 1919.

The accounts of Mrs. J. B. Hill, Treasurer of the Women's General Missionary Society, will close promptly April 15, 1919. All money to be in-

cluded in this year's report should be in her hands by that date.

Sincerely yours,
MRS. J. B. HILL.

* * *

NOTICE.**CAMBRIDGE, OHIO.**

Meals will be served each day of the Conention in the Methodist Church, one-half block from the Convention Church. Meals, fifty cents each. Visitors will be provided for at the rate of one dollar for room and breakfast. Notice of trains, etc., will appear as soon as the new schedule goes into effect. Watch for it.

MRS. C. J. WHITE,
Chairman of Publicity Com.

* * *

The Central Committee on the United Study of Foreign Missions is happy to announce that their text-book, "The Crusade of Compassion for the Healing of the Nations," a study of medical missions for women and children, is now ready.

* * *

The fifteenth session of the Winona Summer School of Missions under the auspices of the Interdenominational Committee of the Central West for Missions will be held at Winona Lake, Ind., June 19-26, 1919.

The Committee has found it necessary, to meet the demands for Missionary Education in the Central West, to found a new school of missions at Conference Point, Lake Geneva, Wisconsin, June 26 to July 3rd, 1919.

Splendid program are being prepared for both of these schools to include the work of women, young women and children.

Christianity must meet new demands. Prepare the women, young women of your churches by sending representatives to these schools. For further information address,

MRS. AUSTIN HUNTER,
Chairman of Publicity.
2425 Jackson Blvd., Chicago, Ill.

THIRTY-SIXTH ANNUAL CONVENTION

OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA,
CAMBRIDGE, OHIO, MAY 16-20, 1919.

CONVENTION PRESIDENT, MRS. O. H. MILLIGAN, AVALON, PA.

CONVENTION THEME: "VICTORIES OF PEACE."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Delegates' Conference, Mrs. J. C. Alter presiding.

FRIDAY EVENING.

Mrs. J. W. Harsha, presiding.

7:00—Devotionals. Our Leader's Command: "Follow me."

Anthem.

Greetings, Muskingum Presbyterian, Mrs. J. P. Giffen.

Convention Church, Rev. H. A. Kelsey, D. D.

Response, Mrs. J. D. Sands, President of Women's Board.

7:45—President's Address, Victories of Peace.

Anthem.

Presentation of Women's Board of Directors.

Announcement of Credential Committee.

Prayer and Benediction, Rev. J. C. Smith.

SATURDAY MORNING.

8:45—Morning Worship.

9:00—Business.

Adoption of Program.

Minutes.

Report of Credential Committee.

Roll Call.

Appointment of Committees.

9:30—Annual Reports.

Recording Secretary, Mrs. J. H. Maxwell.

Statistical Secretary, Mrs. D. J. Brown.

Treasurer, Mrs. J. B. Hill.

10:45—Quiet Hour. Our Leader's Command: "Give ye," Miss Sarah E. Dickey.

11:15—Secretary of Finance, Miss Ida B. Little.

Thank-Offering Secretary, Mrs. Mary Clokey Porter.

Five minutes allowed for discussion of each report.

12:00—Adjournment.

The Thank-Offering Secretary will meet with Presbyterian Thank-Offering Bearers at the noon hour.

SATURDAY AFTERNOON.

1:30—Prayer and Praise.

1:40—Address, "From Village to Village in Rawalpindi District,"

Miss Mary A. Lawrence, India.

Annual Reports.

Young Women's Secretary, Miss Ida B. Little.

Junior Secretary, Mrs. I. H. Milliken.

Editor of the Junior Magazine, Miss Carrie M. Reed.

Presentation of Junior Banner.

3:00—Quiet Hour. Our Leader's Command, "Search the Scriptures," Miss Sarah E. Dickey.

3:30—Exercises by the Cambridge Juniors.

4:00—Annual Reports.

Literature Secretary, Miss Elizabeth Milligan.

Women's Missionary Magazine, Editor, Mrs. George M. Moore.

Treasurer, Miss Hazel Flagg.

5:00—Adjournment.

The Secretary of Young Women's Work and the Secretary of Junior Work will meet the Presbyterian Secretaries of these departments at 5:15.

SATURDAY EVENING.

Home Mission Night.

To be arranged by the Secretary.

SABBATH AFTERNOON.

Rev. Kelsey, D. D., presiding.

2:30—Devotionals.

Memorial Address.

Prayer, Rev. J. K. Montgomery, D. D.

Sacramental Address, Rev. John Calvin Smith.

Praise.

Administration of The Lord's Supper.

Address to Communicants, Rev.
H. A. Kelsey.

Praise.

Prayer and Benediction.

SABBATH EVENING.

Foreign Mission Night.

"Whatsoever He saith unto you—do it."

7:00—Devotional, Miss Mary E. Logan,
India.

Things we can do for women:

In Egypt, Miss Ella M. Barnes.

In India, Miss Mary R. Martin.

Prayer.

Things we can do for children:

In Egypt, Miss Ella B. Downie.

In India, Miss Dora B. Whiteley.

Offering.

Solo, "Hear His Voice."

Introduction of Volunteers.

MONDAY MORNING.

8:45—Morning Worship.

9:00—Business.

9:15—Annual Reports:

Parsonage Secretary, Mrs. J. D.
Sands.

Temperance Secretary.

United Presbyterian Women's
Association.

10:15—Adjournment to visit Musking-
um College, New Concord,
Ohio.

MONDAY AFTERNOON.

1:30—Prayer and Praise. Mrs. J. W.
Birney, Second Vice Presi-
dent, presiding.

1:40—Address. Egypt.

2:00—Annual Reports:

Home Secretary, Mrs. W. S.
Cook.

Freedmen's Secretary, Mrs. Ada
Kerr Wilson.

Indian Secretary, Mrs. John S.
Crawford.

3:15—Quiet Hour. Our Leader's Com-
mand, "Pray ye," Miss Dickey.

3:45—Annual Report.

Foreign Secretary, Mrs. H. C.
Campbell.

4:20—Discussion of Standard of Ef-
ficiency.

4:30—Open Hour.

4:45—Adjournment.

MONDAY EVENING.

Thank-Offering Night.

TUESDAY MORNING.

8:45—Morning worship.

9:00—Report of Field Secretaries.

Mrs. J. C. Alter.

Miss Kate Hill.

9:40—Report of Committee on Resolu-
tion.

10:00—Quiet Hour. Our Leader's Com-
mand, "Receive ye the Spirit,"
Miss Dickey.

10:30—Roll Call.

Report of Nominating Commit-
tee.

Election of Officers, Members of
Board of Directors, and Maga-
zine Committee.

Report of Committee on Place.

Report of Committee on Recom-
mendations.

12:00—Adjournment.

TUESDAY AFTERNOON.

1:30—Prayer and Praise.

1:45—Address. The Freedmen, Mrs.
W. G. Wilson.

Praise.

2:15—Address, "Peace—But the Battle
Still Rages," Miss Anna A.
Milligan.

3:00—Quiet Hour. Our Leader's Com-
mand, "Go ye," Miss Dickey.

3:30—Report of Tellers.

Introduction of new Officers.

Business.

4:30—Adjournment.

TUESDAY EVENING.

7:00—Devotional Service. Our Lead-
er's Command, "Abide in me."
Solo, "I Will Extol Thee O
Lord," M. Costa. Mrs. J. S.
Dague.

Address, "The Burning Heart,"
J. Knox Montgomery, D. D.

Consecration Service, Mrs. H. C.
Campbell.

Adjournment.

Prayer and Benediction.



THANK OFFERING

EDITED BY MRS. MARY OLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.



GIRLS!

YOUNG WOMEN!

OLDER WOMEN!

The world needs you! The work needs you! Christ wants you!

Today, enlist as a worker in your own missionary society. Help make it a success. Give variety to the monthly program.

Attractive meetings equal more interest.

More interest equal more members.

More members equal more Magazines.

More Magazines equal more knowledge.

More knowledge equal more sympathy.

More sympathy equal more gifts.

More gifts equal more missionaries.

More missionaries equal more saved souls.

More souls saved equal more honor to Christ.

PRESENT NEEDS IN OUR MISSIONARY SOCIETIES.

More closet prayer for the meetings, for the members, for the work, and for the workers.

To have the faithful few, no longer satisfied with having less than one-third of the members in attendance, at the monthly meetings.

To have the present members stirred up to be active in recruiting new members for immediate service.

To at once, link the faithful, efficient Red Cross workers, soon to be demobilized, to the missionary societies, and give each one something definite to do.

To no longer be content with working in the same "ruts" you have been in ever since your society has been organized, but to "be up and doing" eager to learn the new methods of the hour.

To have the whole spirit of your meet-

ings so helpful, that all who attend may be able to truthfully say, "It has been good for us to be here."

To have the programs so interesting and attractive that all who are present, will be anxious to be present at every meeting, and bring their friends that they, too, may gain similar blessings.

What Saith the Scripture?

Study to show thyself approved unto God, a workman that needeth not to be ashamed. 2 Timothy 2:15.

It is good to be zealously affected, always, in a good thing. Galations 4:18.

God is able to make all grace to abound toward you, that ye always having all sufficiency in all things, may abound to every good work 2 Corinthians 9:8.

Let not your hand be slack. Zephaniah 3:16.

Be strong, and work, for I am with you, saith the Lord. Haggai 2:4.

Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord. 1 Corinthians 15:58.

WHAT IF? ? ?

If all Christian women were praying?

If all were working?

If all were studying?

If all were giving?

WHAT WOULD OCCUR?

A wise saying by a wise man: If a thing can be done, organization and skill can do it: but if a thing cannot be done, prayer and faith will do it.

Try prayer and faith, and keep watch!

THE VOICE OF THE MASTER.

HIS FINAL WORD.

And ye shall be witnesses unto Me; both in Jerusalem, and in all Judea, and

in all Samaria and even unto the uttermost part of the earth. Acts 1:8.

The work of witnessing is the duty of the whole church.

The field of witnessing is the whole world.

The power of witnessing is the baptism of the Holy Spirit.

Ye means every believer. Are you one?

Jesus says, Go ye. He wants the world evangelized. He depends upon Christians to do it. To do it wisely and well, knowledge of conditions and needs is necessary.

The Missionary Society, the Missionary Magazine and Missionary Literature help to give that knowledge.

Have you faithfully and prayerfully tried them?

A LIFE PROBLEM.

How can I—a professed follower of Christ—increase my stock of gratitude?

As most progress in life is made step by step, remember that every step into the future is known only to God, it is all dark to you. Then trust Him and look to Him for guidance and be grateful.

Gratitude is a feeling that must be expressed in order to have growth. It must have a thankful tongue to speak its gratitude.

Gratitude adds greatly to the beauty and happiness of the world, and if we fail to pour it out, to God and man, we are robbing it of its dues. Hence be faithful in cultivating the spirit of gratitude.

To increase your stock of gratitude, keep watch for the mercies and blessings with which God daily loads you, and count them one by one. Make the words of the Psalmist your daily song:

"O my soul, bless thou Jehovah,
All within me bless His name;
Bless Jehovah and forget not,
All His mercies to proclaim.
He forgives all thy transgressions,
Heals thy sicknesses and pains,
He redeems thee from destruction
And thy life His love sustains."

No one thing increases the growth of gratitude like the habit of giving. Prov-

ing your gratitude with Thank-Offerings day by day, or week by week, comes to be a God-given habit, that blesses one's self, while blessing others.

No one act increases the spirit of gratitude more than the faithful prayerful use of the Thank-Offering Boxes. Read what Mrs. E. C. Little, of Tarkio, Mo., has to say about the "little Blessing Boxes:"

"Merely to have a Thank-Offering box in the home, is of as little value, as to have a Bible, which is never read: but to make a real and faithful use of it, will open within our hearts new fountains of gratitude and spread out before our eyes new landscapes of thankfulness.

"Why not have one of these boxes located conveniently in the kitchen, where, as we wash the dishes or labor in preparing the meals, we may be reminded of God's constant goodness. Or, it might be placed in the dining room where, as we partake of our daily bread, we might be reminded of God's providing care, and be led to thank Him for it. Or, possibly it might be better to place it in the library, where the members of the home, gather around the family altar and sit in family converse, so that the appeal to thankfulness might be heard there. Or, it might be placed in the bedroom, where, as one is about to retire for the night, to rest under the guardianship of God's angels, the eye might fall upon it and the heart be stirred by its message. The particular location of the box, however, is secondary to the great purpose. It should be placed where the reminder will be most constant, and the appeal will be the strongest.

"If it is so located, with a fervent prayer that God may use it to develop the spirit of gratitude, it will surely thus be blessed. And not only will it be blessed to us, but likewise to the children of the home and other members of the family, for its significance cannot be wholly unnoticed by them."

Senior and Junior Thank-Offering boxes can be had merely for postage, by ordering from Room 904 Publication

Building, 209 Ninth Street, Pittsburgh, Pa. There should be at least one in every United Presbyterian home.

Another writes: Since we had no Presbyterial meeting as usual, because of the "Flu" ban, I wrote to each Thank-Offering Secretary for February fourteen, calling her attention to some particular things needed for the work. This note was such as to attract attention and curiosity may bring results. As congregational secretary, I was surprised when the offering was counted. I do believe that God's people—many of them at least—are just learning to give, and I am very sure that the daily use of the Thank-Offering box will increase the amount given; not a certain amount a day or a week, but expressing our thanks in the frequent gifts placed in the box.

Were there no other reason for using the boxes, the fact that it is a part of the whole plan as developed by our Women's Board, is sufficient reason for their use; and the best show of love and respect for its work for the church and the world, is to carry out its plans and thus hasten the coming of the kingdom in the hearts of the people of all nations.

STIMULANTS (Continued).

One Secretary of Presbyterial writes: Our Thank-Offering is much larger than ever before. Our people seem to love to give to Thank-Offering as to nothing else and they have learned to give by giving. I love the work more each year as new sources of hidden treasures are available. We spend much thought and prayer on the work. We had an intercessory service at our Presbyterial, which certainly helped the work.

A Thank-Offering Secretary of a Presbyterial in the far West writes: Not one of our societies was able to hold its Ingathering on the date originally intended, while some of them were obliged to give up the public service altogether. Those who held their service did so with much smaller congregations than in normal times. Under these conditions it is cause for congratulations that every society in the Presbyterial not only equalled but exceeded the offering of the

year before which was the banner year for most of the societies. While we have gained over \$100.00, we are still short of our goal, which is an offering from every woman in every congregation, whether or not it has an organized missionary society.

Should there not be an especial effort made to place boxes in the churches where there are no societies, as they likely have no part in the women's work in any other way?

But the essential thing is that each woman should feel and try to express her gratitude for the continual gifts that come to her from the Author of every good and perfect gift.

O common are sunshine and flowers,
And common are rain-drops and dew,
And the gay little footsteps of children,
And common the love that holds true.

So Lord, for our common place mercies,
That straight from Thy hand are bestowed,
We are fain to lift up our thanksgiving;
Take Lord, the long debt we've owed.

HABITS.

Habit is the closest friend or the worst enemy one can have, because it is part of one's self.

Habit and self cannot be separated, hence the great importance of cultivating right habits, and curbing wrong ones.

Habits All Christians Should Cultivate.

Habit of Prayer: Pray without ceasing. 1 Theis. 5:17.

Habit of Bible Study: Search the Scriptures. John 5:39.

Habit of Church Attendance: For-sake not the assembling of yourselves together. Heb. 10:35.

Habit of Speaking Kindly: Be ye kind one to another. Eph. 4:32.

Habit of being charitable to others: Judge not that ye be not judged. Matt. 7:1.

Habit of saying "Thank You" for favors from God and man: Be ye thankful. Col. 3:15.

Habit of giving Thank-Offerings. 2 Chron. 29:31.

Habits to Curb.

Habit of carelessness in the performance of duties.

Habit of evil speaking.

Habit of ingratitude to God and fellowmen.

Habit of never being on time.

Habit of forgetfulness of kindness received.

Habit of evil communications.

Habit of unkind criticism.

Proverbs on Criticism.

"Criticism is born of self-conceit and envy.

Criticism robs the critic of real happiness.

Criticism often brings evil out of good.

Criticism at times separates friends.

Criticism wounds, where kind words would heal.

Criticism discourages where a word of encouragement strengthens.

Criticism is often the outgrowth of ignorance.

Criticism grows with age, and should be curbed in youth.

The habitual critic is one to avoid."

THE RAINBOW CAMPAIGN FOR RECRUITS FOR THE MISSION FIELDS.

Reported by Mrs. Henry W. Peabody,
Boston, Mass.

The Campaign for Recruits, authorized by the Federation of Women's Boards of Foreign Missions, at its annual meeting in New York, January fourteen, began in Philadelphia, January twenty-second.

Posters and Rainbow Leaflets were still in the printer's hands, but proofs were shown and the program given as planned. Two hundred invited guests met in the Friends' Clubhouse. Dr. Everett of the Medical School presided.

The Four-minute women included, Dr. Potter, Miss Rachel Lowry, Miss Pancoast and others. Philadelphia is continuing with a series of Rainbow meetings.

Washington, D. C., held a Rainbow meeting January 27, and with more time secured an attendance of three hundred. Mrs. McDowell, Mrs. Radcliffe, Miss Burrell, Mrs. McGrew were delightful as

four-minute women. Mrs. Montgomery presented the Recruit "Call of the World Today." Mrs. Peabody acted as recording officer speaking on the "Call of the King" and presented posters and dedication cards. Volunteers have followed and pledges of money as well as life are coming in to the Boards.

DeLand, Fla., held the next Rainbow meeting in the lovely home of Mrs. Theo Page. Among the invited guests was a large group of college girls. One result was the formation of four study classes. The Dean of the college, with Mrs. Page will lead these classes.

Chicago, with wonderful enterprise and the fine organization of the Middle West, responded to the call of Mrs. Steele, President of the Federation, and gathered a group of two hundred and fifty professional women, February 21. Plans are under way to place the posters and leaflets in hospitals and colleges. Instead of the four-minute talks, brief addresses were given by Dr. Tucker, of China; Miss Laughlin, of New York, and Mrs. Silverthorne, of Chicago.

We hastened from Chicago to Pittsburgh for Saturday evening, February 22. Here also were two hundred and fifty young women at a dinner given in the beautiful Y. W. C. A. building. Among the four-minute women were Mrs. Campbell, Mrs. Isaacs, and Miss Kinnear. Mrs. M. C. Porter, Chairman of the large Rainbow Committee representing fourteen denominations, had also planned for great Mass Meeting for Sabbath afternoon. One of the leading physicians of Pittsburgh has presented her resignation to the hospital where she is serving, and expects to sail for China in September. Others are seriously considering making missions their life work. The Central Committee of forty in charge of the Campaign in Western Pennsylvania, has planned for the work to be carried on from at least fifteen centers, which will touch all adjacent towns.

Buffalo held the sixth Rainbow meeting, February 25, excelling all in numbers. Forty patronesses provided cafeteria supper for five hundred young

women, who were personally invited. The appeals and music were inspiring and the response was enthusiastic.

Worcester plans for Rainbow No. 7, and Boston will follow March 7, with the eighth. The meetings thus far have been far beyond our expectations. The attendance at suppers of young women, has been limited only by lack of room to entertain.

Many young women are anxiously inquiring about foreign mission work, and we may expect decisions.

The work of local committees is worthy of highest praise.

Posters, Plans and Rainbow Leaflets are on sale at all Women's Board Rooms. Sets of seven posters, fifty cents; leaflets of six in each envelope, five cents.

LIST OF LIFE MEMBERS.

DECEMBER 15, 1918, TO JANUARY 15, 1919.

Miss Jennie Sharp, N. 4th St., Steubenville, Ohio. By Miss Eleanor Alexander.

Miss Alta A. Floyd, Steubenville, Ohio.

Miss E. Jennie Graham, Carrollton, Ohio. By Carrollton W. M. S.

Miss Elizabeth Speer, 326 N. 5th Street, Steubenville, Ohio.

Mrs. Stella S. Speer, 326 N. 5th Street, Steubenville, Ohio.

Mrs. E. E. Chambers, Ohio Ave., East Liverpool, Ohio. By 2nd E. Liverpool, Ohio, in memory of Mrs. Mary E. Chambers.

Miss Louise Kamm, Dunbar, Pa. By Mrs. Emma Irvine, Steubenville, Ohio.

Mrs. M. S. Miller, 322 N. 6th St., Steubenville, Ohio. By Mrs. R. L. Brownlee.

Mrs. David W. Doty, 325 Adams Street, Steubenville, Ohio. By Mrs. R. L. Brownlee.

Mrs. W. A. Forbes, 1402 Plum St., Steubenville, Ohio. By Mrs. R. L. Brownlee.

Miss Martha A. Workman, 235 N. 5th St., Steubenville, Ohio. By Mrs. R. L. Brownlee.

Mrs. Sarah J. Carothers, 323 Virginia Ave., Steubenville, Ohio. By her daughters, Miss Ida Carothers and Mrs. Laura Wylie.

Miss Helen A. Melville, 522 Madison Ave., Steubenville, Ohio. By her parents, Mr. and Mrs. D. F. Melville.

Mrs. A. L. Yarnell, Media, Ills.

Mrs. R. C. Finney, Media, Ills. By Mrs. Richey and Mrs. Rankin.

Mrs. E. C. Lukens, Media, Ills.

Mrs. J. S. Tussey, Tarkio, Mo., of Le Prairie Congregation. By Mrs. Russell.

Miss Mary Stevenson, Biggsville, Ills. By her father, Wm. Stevenson, in memory of her mother.

Mrs. Lizzie J. Garrity, Biggsville, Ills. By her husband, H. O. Garrity.

Mrs. E. H. Carruthers, Xenia, Ohio. By Mrs. Mary Porter Kyle, Munmouth, Ills.

Mrs. John T. Lytle, 50 N. Truesdale Ave., Youngstown, Ohio. By Mrs. W. J. Ewing.

Mrs. Joseph Sahle, 163 S. Forest Avenue, Youngstown, Ohio. By son, Howard.

Mrs. C. H. Grant, South Ryegate, Vt. By Rev. and Mrs. John Lytle.

Miss Martha Elvira Peebles, Slippery Rock, Pa., R. F. D. 4. By Mrs. J. A. McDonald.

Mrs. T. N. McQuoid, 1426 Lincoln Avenue, Lakewood, Ohio.

Mrs. J. S. McBride, 1426 Lincoln Avenue, Lakewood, Ohio.

Mrs. Hannah Oswald, North Avenue and Rayan, Youngstown, Ohio. By Mrs. W. P. Wiegering.

Mrs. Robt. Robertson, Williamson Avenue, Youngstown, Ohio. In memory of Margaret by Mrs. John Heslip.

Mrs. Emma Datson, Youngstown, Ohio. By Mrs. W. A. Smith.

Mrs. J. Calvin Ewing, Bryson St., Youngstown, Ohio.

Mrs. F. W. George, East Palestine, Ohio. By her husband.

Mrs. A. W. Bruce, 759 E. 91st St., Cleveland, Ohio. By Mrs. J. M. Finney.

Miss Helen Finney, 757 E. 9th St., Cleveland, Ohio. By Mrs. J. M. Finney.

Emily W. Barnett. By Mrs. Pearl M. Barnett.

Mrs. Pearl M. Barnett, Cleveland, Ohio. By husband, J. O. Barnett.

Mrs. D. C. Wills, Cleveland, Ohio.

Mrs. Fred Bright, East Palestine, Ohio. In memoriam by Mrs. W. B. Boies.

Mrs. Jennie Best, East Akron, Ohio.

Mrs. R. H. Rockwell, Akron, Ohio. In memory of her mother, Mrs. Eleanor Hawthorne.

Mrs. H. H. Houston, Struthers, Ohio. By Struthers W. M. S.

Miss Carrie Stewart, Struthers, Ohio. By Struthers W. M. S.

Mrs. Alex. Stewart, Struthers, Ohio. By son, D. H. Stewart.

Mrs. J. L. Becker, Struthers, Ohio. By husband.

Mrs. W. R. Hamilton, Struthers, Ohio. By husband.

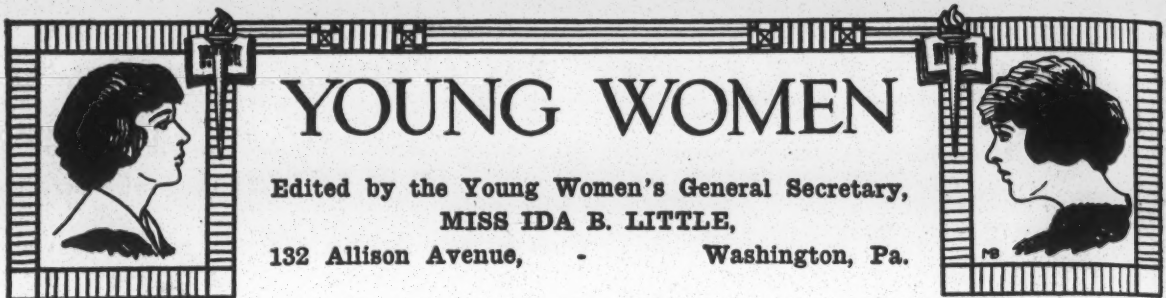
Mrs. Nellie Hum, Struthers, Ohio. By father.

Mrs. Henry Rex, Struthers, Ohio. By S. S. Class.

- Miss Jean B. Brown, 25 N. Fremont Ave., Bellevue, Pa. By Mrs. D. J. Brown.
- Mrs. John Dewar, Lincoln Ave., Bellevue, Pa. By her husband.
- Mrs. W. J. Longmore, Sprague Avenue, Bellevue, Pa. By her husband.
- Mrs. Mary Madge, Sharon, Pa. By W. M. S., Lebanon Church.
- Miss Rachel A. Hope, New Wilmington, Pa. By her sister, Miss Minerva J. Hope.
- Mrs. J. J. Dunmire, Kittanning, Pa.
- Mrs. A. C. Anderson, Parnassus, Pa.
- Mrs. Robt. Quinn, Parnassus, Pa.
- Mrs. A. M. Meanor, Parnassus, Pa.
- Mrs. C. S. Hawk, Vandergrift, Pa.
- Mrs. John Hetherton, Vandergrift, Pa.
- Mrs. Wm. J. Moore, Vandergrift, Pa.
- Mrs. A. B. Dennison, New Concord, Ohio. By friends.
- Mrs. J. B. Alexander, Zanesville, Ohio. By her husband in memory of their son.
- Miss Lora Barr, Mt. Perry, Ohio. In memory of her mother, Mrs. Anna R. Barr.
- Mrs. Carl Rankin, Cambridge, Ohio, 422 Gumbo St.
- Mrs. Susan Hammond, W. Gumbo Avenue, Cambridge, Ohio.
- Mrs. Mary Hood, N. 9th St., Cambridge, Ohio.
- Mrs. Anna Linn, N. 7th St., Cambridge, Ohio. By a friend.
- Mrs. R. D. Hood, E. Wheeling Ave., Cambridge, Ohio. By a friend.
- Mrs. F. M. Mitchell, Highland Ave., Cambridge, Ohio. By a friend.
- Mrs. E. C. Bennett, 831 Clark St., Cambridge, Ohio. By a friend.
- Miss Ethel Rea, Brown Ave., Cambridge, Ohio. By a friend.
- Mrs. J. N. McCartney, 409 Woodlawn Ave., Cambridge, Ohio. By a friend.
- Mrs. J. D. Barr, Mission Creek, Nebr. By her husband.
- Mrs. Mattie Henry, Indianola, Iowa.
- Mrs. Walter Atherton, Guernsey, Iowa.
- Mrs. J. G. Beck, Winterset, Iowa. By her daughters, Miss Jeannette Beck and Mrs. Mary Miller.
- Mrs. J. T. Rickey, Winfield, Iowa.
- Mrs. M. J. Maxwell, Washington, Iowa. By her daughter, Mrs. W. A. Cook.
- Mrs. Enoch James, 406 Perrysville Ave., N. S., Pittsburgh, Pa. By her husband.
- Mrs. James McKain, Hillmore Ave., West View, Pittsburgh, Pa. By her father, Mr. B. Luchsinger.
- Mrs. J. H. Symes, Ryegate, Vt. By Ryegate W. M. S. of which organization Mrs. Symes is President and Senior member.
- Mrs. O. P. Glauss, 6557 Ladson St., Pittsburgh, Pa. By her husband.
- Mrs. L. J. Fisher, 7729 Ferndale St., Pittsburgh, Pa. By her husband.
- Miss Clara McKee, 5821 Margaretta St., Pittsburgh, Pa.
- Mrs. John Mack, Armagh, Pa.
- Mrs. R. W. Bell, Imperial, Pa.
- Miss Ina Marshall, 305 E. Dewey Place, San Antonio, Texas.
- Miss Clara J. Wilson, 150 N. Craig Street, Pittsburgh, Pa.
- Miss Ella J. Lowry, 3345 Ridgeway Street, Pittsburgh, Pa.
- Miss Mary McQuigg, Forest Ave., Bellevue, Pa.
- Miss Margaret Graham, Cato and Ward Sts., Pittsburgh, Pa.
- Mrs. Charles F. Armstrong, 1368 Montezuma St., Pittsburgh, Pa. In memory of Jean Armstrong.
- Mrs. Charles A. Stewart, 605 Hampton Ave., Wilkinsburg, Pa. By her daughters.
- Mrs. Anna S. Pattison, care Taft Graduate Hospital, Chicago, Ill. By a friend in Sixth Church, Pittsburgh, W. M. S.
- Mrs. Ella Houston. By her husband, Mr. A. A. Houston.
- Mrs. Mary B. Graham, Pueblo, Colo. By her daughter, Miss Lulu Graham.
- Mrs. John McClelland, 425 18th St., Wells-ville, Ohio. By Wellsville, Ohio, W. M. S.
- Mrs. Robert Clugston, Wilmerding, Pa.
- Mrs. Albert Gordon, Chicopee, Mass. By Chicopee Congregation.
- Mrs. J. B. McCormick, Fresno, Calif. By Mrs. Louise Smith.
- Mrs. George M. Welsh, 1025 South 32nd St., Omaha, Neb.
- Mrs. H. B. Hamilton, care Mrs. George M. Welsh, Omaha, Neb.
- Mrs. E. F. Kimmelshue (In Memoriam). By Miss Alice Woods.
- Miss Harriet A. Kerr, Knoxville, Tenn. By a friend.
- Mrs. J. C. H. Maxwell, B. F. D. 1, Washington, Pa. In memory of her mother, Mrs. Esther Graham Snodgrass.
- Miss Ella M. Gordon. By her mother.
- Mrs. P. E. Roscoe, 1184 Melbourne Road, East Cleveland, Ohio.
- Mrs. H. C. Tobey, 14623 Savannah Ave., East Cleveland, Ohio. By Mrs. Roscoe.
- Mrs. D. J. Cranston. By her daughter, Miss Edith Cranston.
- Mrs. William H. Knox, 1325 Sheridan Ave., Pittsburgh, Pa.

NOTICE.

Any failure to receive Life Membership Certificates or any omission of name from the roll as printed monthly and annually in the Magazine should be reported promptly to the Treasurer. The Board has taken action that no attention can be paid to complaints unless made within a year following payment of Life Membership fee, as time is too precious to spend in going over past records.



MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.

NEW YOUNG WOMEN'S SOCIETIES.

Beaver Valley Presbyterial, Kate A. Hill Missionary Society, Beaver Falls; 14 members; President, Miss Helen Ewing.

Butler Presbyterial, King's Daughters Circle, Slippery Rock Borough; 12 members; President, Miss Buelah Kerr.

NECESSARY QUALIFICATIONS.

There was a man who lived more than a hundred years ago, a Scotchman, who met and overcame numerous obstacles to his business success. No difficulty seemed to master him completely. When one method or one line of work failed, he tried something else. So well did his country appreciate the success of his eighty-two years of life that his statue stands in Westminster Abbey. One who was asked to write an inscription on his monument said: "I reckon it one of the chief honors of my life." The poet, Wadsworth, called him, "The most extraordinary man that Scotland had ever produced." This man was James Watt, best known as the inventor of the steam engine.

What most impresses one on reading his life sketch is not the fact of his many inventions or his brilliant genius, but his gentle yet determined disposition. Persistence and patience won for him immortal honors and undying fame. After all it is not so much what we accomplish

as the effort we put into the task that deserves special merit. Success comes easy to some individuals. Outside influences tend to make them successful, or, as we say, they were born with gold spoons in their mouths and really have never striven. Success just comes.

That patient effort is rewarded should be a cheering thought to many missionary workers. There are so many barriers to overcome, such large tasks to perform, so few people who are willing to be used much if any, so little real gain apparently.

Sometimes a missionary society dies because the members have no persistence in their make up. If many Christians worked as zealously to provide for their daily bread and comfort as they do to forward the King's Business, they would die in the poorhouse or perish by the wayside! No wonder that the work of the church suffers. Had every professing Christian the same patient persistence and the desire to be something in the Kingdom as the Scotchman to make his life count, every woman, young and older would be in the missionary society. If she must be absent in body, she will not be absent in prayer and support.

The year's reports are coming in. Some congregations are making a record of disorganization instead of organization. A lack of zeal is apparent in some places. Perhaps some of these places

may feel that they have not fared well at the hands of others. Most likely the cause of their failure lay in themselves. They lacked the necessary persistence, stick-to-itiveness. Their stock of patience became exhausted. They quit!

May discouraged members, may fainting societies take courage and keep going. "Keep sweet and keep movin'."

I. B. L.

MISSIONS MADE INTERESTING.

We often hear young women say they are not interested in the study of missions, but the statement only proves their ignorance of the subject.

The "*Youths' Companions*" says the best way to get congenial occupation is to look up a job and then make up your mind that it suits you. A good way to become interested in missions is to study the lives and work of our missionaries, and thank God for the wonderful things He performs through their agency, then decide what other concerns in your busy life you will drop, for it will not be mission study.

What is more fascinating than the account of Mary J. Campbell's school for girls in India, and the wide-spread influence it has had on the life of the people in that district, and indirectly, on the whole nation of India.

Read the history of the American Mission schools in Egypt, which are known throughout Europe as being a large factor in the continental Egyptian question. Or, if you desire to study a nation in the making, watch the development of our missions in the Sudan; or of the Bulu tribes, their struggles to keep the Ten Tyings, and to become members of the New Tribe, so delightfully related by Jean Kenyon Mackenzie in "*An African Trail*."

One cannot note the present day affairs in the Near East without being impressed with the very great influence that the British and American Mission schools have exerted in the affairs of that unfortunate section of the world. One really has to know about missions and missionaries to understand the relation of

the subject of nations to the world powers at the present time.

It is no shallow subject. When one really dips into the study of missions she finds a great sea of information that reflects the overruling Providence of God along with the heroic lives of His servants. That shows how heathen peoples have been dependent upon the missionaries for a written language and education; also for the development of agriculture and other industries and the commerce that follows. In short, all those forces that make for civilization.

Yes, the study of missions is most fascinating, but like other worth while things, the outward husk is not always enticing, so in our Young Women's Missionary Society, the social hour is made the lure to the honey within. Any normal young woman desires friends, and where can desirable friendships be fostered better than in church circles. Of course many places of amusement are to be found, but the church is looked to for wholesome entertainment. The church that neglects that part of her mission for the betterment of humanity will find that she is crippled in other chosen lines of work. Fearing that the spiritual life will be overshadowed by the social, some congregations neglect the social side only to find that the spiritual has become deadened also.

No organization in our church perhaps has quite the same altruistic influence as the Missionary Society. The studies are all of peoples whom we might help in direct or remote ways, and the work done is of a beneficiary character. Also there are many opportunities for "just friendliness."

How shall the social part be emphasized? That must be governed by local conditions. In some circles it may be well to have a Book Club (books helpful to mission study, but not the regular study books of the year) passing the books from one member to another at stated times. Then have a special social when one book is dramatized, or the members impersonate characters in different books. Or sometime at a regular meeting, after the business is disposed

of, let the members knit or sew while someone qualified gives a review of some helpful book.

In our own society the members are all busy people—busy in school-room, in store and office, and as house-keepers, so our meetings are held in the evenings. At our usual meetings, we try to have the programs brisk and entertaining as well as informing, then have a time for "just chat" before leaving.

During the year we have two special meetings when we have supper together before the program. One is the Ingathering meeting in May when each one contributes money (above monthly dues) that has been earned or saved, and tells how she acquired it. (This is in place of bazarr which was formerly held). The second is an out door picnic in August. Between times occasions arise, and are always gladly welcomed, when refreshments are served, but "eats" is the happy exception, not the rule at our meetings. Also, when the Fathers' and Sons' banquet is held, or any of the church organizations desire a supper, the Young Women act as caterers and we have such good times together while so doing as well as turn a goodly penny for the treasury.

Coming together in these ways the young women have a common interest, also the outpost work of the church is better understood, lasting friendships are formed, and "that lonely feeling" chased away.

ANNA A. TAIT.

2nd Monmouth Young Women's Society.

FOR CAREFUL READING.

Attention was called on page 530 of the March Magazine to the action of the Board on January 21, 1919, recommending, "That societies contribute annually towards administration expenses at the rate of at least five cents per member, recommendation to be presented to the General Convention in May for action."

Presbyterials are supposed to contribute yearly to the W. G. M. S. Fund, (this forms part of the Contingent Fund). Last year about one-third of the presbyterials, twenty-one, failed to make

a contribution, thus two hundred and seventy-one Women's and Young Women's Societies were deprived of the honor of helping meet their financial obligations in the running of the business. Forty-three presbyterial, representing nine hundred and fifty-one Women's and Young Women's organizations contributed \$270.68 on an average of about 28½ cents for each auxiliary for one year of work. About \$550.00 per month were need to meet all obligations. Presbyterials furnished at the rate of \$22.56 per month and the balance, \$527.44, came from other sources, as a perusal of the Financial report on pages 810 and 811 of July, 1918, Magazine will show.

This recommendation does not impose a burden on any society, but rather offers it a larger privilege than hitherto enjoyed. At the same time complying with it will very much relieve the stringency that now exists and has existed for several years in administering the work.

The constituency of the Women's General Missionary Society is noted for its large Thank-Offerings. It is also noted for its helpful attitude toward those who need. When it knows the real needs of its business agent, it will be thrice noted for its generous support. Our women will not fail to do their duty.

OUR GIFTS—THEIR COST.

In taking up the subject of gifts, two persons come at once into our minds—he who gives and he who receives. To us as Christians is revealed, Christ and ourselves. Truly He has given Himself for us as Savior and Intercessor—and besides He has given to us everything we possess. We are but stewards holding in trust our Master's very own—to be used by us for Him. We do not really give, we pay back. Now what in simple honesty should we pay back to Him? First, His plea is, My son, My daughter give one thine heart. Every Christian has answered that plea; but how fully? How much of ourselves have we given?

Dr. Van Dyke says—and let it be our prayer:

"Let me but do my work from day to day,
In field or forest, at the desk or loom—
In roaring market place or tranquil room!
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom;'
Of all who live, I am the one by whom
This work can best be done in the right way."

The work God gives us to do is always important work. Some are chosen for big tasks, but nothing, however small, done in His name, is trivial in His sight.

But how can we take up these tasks of ours, joyfully and unafraid except we give ourselves to Him in prayer.

What comfort to know that the bended ear of a loving Father hears us always. "Whatsoever ye ask in My name," said Christ, and "Ask and ye shall receive." Someone has beautifully expressed the value of prayer in these words:

"We do not ask in vain; each upward thought
Of aspiration, or of pure desire,
Of intercession, or that breathes of aught
That springs from out the Spirit's Heart of
Fire,

Shall find response e'er we have ceased to
plead,

And on some soul distraught, dismayed, op-
prest,

Hidden where only Christ can know its need,
Shall fall a word of peace, a touch of rest.

We pray; and straight way from the Holy
Place

Speeds, as an arrow swiftly from its bow,
Its full and perfect answer; yet His Grace
Alone dictates, His love alone may know
What heart most needs its solace, who of all
His children needs a glad or saving word.
We do not ask in vain; each prayer shall call
A fruitful harvest from an answering Lord.

Now if on bended knees we ask, "What wilt Thou have me to do?" and He gives you certain things to do; if we pray, "Thy Kingdom come" and He answers, "Go ye, into all the world" and you can only help send some one else, and speed them with your prayers—have you given your whole self?

Certainly not. We are brought face to face with the "Gift of Self in Sub-

stance." How shall we give our money, as individuals and as societies?

First, liberally and gladly. Freely ye have received—freely give.

Second, systematically.

In the Old Testament times a tenth was required to be put aside for the Lord, and no better rule is given today for determining the proportion of our gifts. In the New Testament we are admonished to put aside on the first day of the week, "As the Lord has prospered us." That certainly does not mean less than the tithe required under the old law.

If every family in our denomination prayerfully set aside its tithe at stated intervals as the Lord has prospered them do you honestly believe that any department of the Church's work would ever lack for funds?

Get the February "World's Outlook" and read the stories of men who tithed. In that wide-awake periodical this startling statement is made, "If every church member in the United States tithed, there would be two billion dollars every year for the big enterprise of Christianizing the world." Can you grasp it? This estimate is based on a \$500.00 per capita income for the 40,500,000 American church members. Think of the possibilities of two billion consecrated dollars!

Now what about us young women of the church? A certain part of the mission work of the United Presbyterian Church is set aside for the women of the church to do. This is done by the Women's General Missionary Society and through its departments, the Women's, Young Women's and Junior Societies. This means that every woman, young woman and child in the denomination can and should be helping with a part of her tithe and her Thank-Offering, or love gift. Such systematic giving makes church suppers, quilt raffles and bean bakes absolutely unnecessary for raising funds for missions and other church work. Our denomination can well be proud of the limited space these things occupy in our congregational life.

So much for the getting of funds.

Now about the disbursements. By all means have a budget. Each society should know from former years the probable amount it should give. As a missionary society, whether Women's, Young Women's or Junior, your funds are for missionary purposes only. After putting aside a small amount for contingent fund.

We like a pretty church, but no missionary money should pay for a church carpet. We grow fond of faithful pastors. Funds for missions cannot be used to purchase easy chairs or desk lights. Even war relief, important as it is, must not crowd out the even more important work of sending the gospel of light to those who sit in darkness. Had you ever thought that the late war need never have occurred if every Christian the world over had obeyed the call, "Go or send?"

No, "First things first in your society." Read your Missionary Magazine carefully. Know your field in which the Women's General Missionary Society does its work, and support each department of that work.

You say, "We have so little, we cannot divide." But you can. Give your little with your prayers and in God's hand both gifts will grow. If your society helps even a little each department, your interest in each will grow, and interest will make you more willing to save and give and pray for the advancement of His Kingdom in India, Egypt and the Sudan, among the black folk and mountaineers of the Southland, the American Indians in the West and the swarms of foreign-born at your very doors.

As members of the Women's General Missionary Society, these are your problems. If it is solved it must be solved by you. Give your money, give your prayers, use the Prayer Cycle. Ask your missionary if she believes in the

power of consecrated prayer. To those at the front it means more than your gift of money. Give your service and in all these give yourself.

And one last word for the greatest gift of all—yourself or your child for Christ at the front. God's call to a life of service in the field at home or abroad—a summons to the greatest task in the world with certainty of the greatest pay for "Thou shalt have souls for thine hire." If your boy or girl has heard the Master's call and turns to you for your encouragement and advice, dare you withhold your permission to go and your blessing with it?

"What is it forces men to overrun
Their safe and common paths, to meet the frown

Of those they reverence, jered by every clown

Knowing no rest till some strange task is done,

Some luring secret from the darkness won?
What is it makes life, love and fair renown
As naught—its far off prize the martyr's crown?

'Tis God's great business, claiming thus His son.

So was it with the Boy Divine, apart
From those calm travellers on their homeward way

He needs must utter from his questioning heart

The burden that already on it lay;
And she who gently drew him from the spot
Trembles, methinks, at the presaging, "Wist ye not?"

Motherhood spells sacrifice. Has your daughter said, "Wist ye not that I must be about my Father's business?" If she has not—sometime she may. Then make the great God-like sacrifice of something dearer than your own life. *Give your child.*

ALTAI FLOYD.

1st Steubenville Y. W. M. S.



FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hilland Ave., Pittsburgh, Pa.

Nine young women have been elected to go out as foreign missionaries with the first sailing party in the Autumn. Three for India and five for Egypt, and one for the Sudan. In addition to the above, two have been re-elected who were home on account of health; one for Egypt and one for the Sudan; making, at date of writing this article (March 18), eleven additions to the working force. We hope that before this month is ended that several others with whom we are now in correspondence will have met the requirements so that they, too, may be ready to sail in September. Pray that the Lord will send laborers into His harvest field, and pray also that the Boards, having the responsibility of making selections from those who offer themselves, may have divine wisdom given them that only those whom He has called may be chosen.

Our dear Miss Carrie Buchanan is still in the hospital in Chicago but hoping to be soon well enough to go to Wyoming as the change of climate is advised.

Miss Atchison, of Egypt, is still in Battle Creek Sanitarium but is making good progress toward recovery.

Miss Minnie Beatty, from India, is fast regaining normal health but will not be able to go to India this Autumn as her physician advises against it.

We regret to report that letters from Egypt have just been received stating that Miss Alfaretta Hammond, one of our best beloved missionaries in Egypt has had a serious nervous break-down. Pray that she may be speedily restored.

Miss Criswell has been ordered home this Spring in advance of her furlough period, on the doctor's advice that she will regain health more rapidly in the home-land.

A cable has been sent to Miss Mary Pattison, of Cairo Girls' College, to come home as soon as possible owing to the death of her only sister who leaves three motherless children and a sorrowing husband and mother.

We have not yet heard of the arrival

of the Egyptian and Sudan party at their respective fields but we feel persuaded that they will be hard at the study of the language when this copy reaches the hands of its readers.

We are anxiously awaiting the estimates from our three foreign fields, and the annual reports, so that action may be taken thereupon before our Convention in May.

Be much in prayer that our War Bonus Fund may not be overlooked. It is surprising to find out how many women gave to the War Emergency Fund thinking that the missionaries for whom they were responsible were to have a part of it. Surely every member of a missionary society who gave to the Emergency Fund will not give less to the War Bonus Fund so that the missionaries and institutions dependent upon the women of the church may not suffer. We are praying much that the 25% increase may be paid into our treasury this year. The demands of the Foreign department are increasing annually, as they should. If we pray for a blessing, God answers it by opening doors and widening opportunities. If we are to enter and occupy we must have more missionaries and money for their support. Get ready now, to plan for the support of at least twelve additional representatives of this department. Who will pledge a salary? Individuals or societies might combine if they felt unable to take a salary alone; and while undertaking a salary do not forget that it costs just as much more to maintain the work which the missionary has to perform when she gets to the field. We confidently expect the women of the church to secure the "407" missionaries, remembering that if we send out 407 missionaries this Autumn there will be one worker for every twenty-five thousand people in our foreign fields.

Let daily prayer be made that the Lord will work His will in us and through us.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburgh, Pa.

That there is nothing new to report this month, makes an interesting article almost impossible. The teachers are in their places doing accustomed tasks with their usual faithfulness and the results are numbers of useful articles completed in the sewing departments and dishes that tempt the palate in the Domestic Science classes.

Packages and barrels of clothing have been received from our generous friends and societies, which relieve the need to a great extent. Riceville was the richer by the contribution of two packages from the W. M. S. of Indianola, and one barrel from the Women's Aid Society of the 6th Church, Pittsburgh. Children's clothing is always needed here. A Negro Farmers' Conference will be held in Riceville on March 16th. As this is intended to get better methods of farming before the colored farmers of the community, and practical speakers are in attendance, the meeting should be and is one of great benefit.

Townsville, too, was remembered with second-hand clothing. One barrel from Chiskaskie W. M. S., Maysfield, Kansas, and one barrel from the W. M. S. of Grove City, Pa. A notice has been received of two boxes and two barrels on the way, but which have "not arrived"

to date. There is still a little "Flu" in this community, though not prevalent enough to interfere with the school work.

Our two hospitals have done fine work in caring for "Flu" patients. Of the 61 cases treated at the Robinson Memorial Hospital, Miller's Ferry, a number of the patients had the usual complication—pneumonia—and there was not a single death. This is evidence of the careful nursing they received and the record would do credit to a larger institution. The nurses here are in great demand in the community.

At the Jubilee Hospital, Henderson, the wards and private rooms have been full to overflowing. The state authorities deemed that we must have a registered nurse in charge, so Miss Johnson, the Superintendent, went to Ashville, N. C., took the state examination and secured license. Now she is regularly registered. Nineteen patients were treated during the month, some of whom were there for 29 days' care.

Another room has been taken in the Miller's Ferry Dormitory, as a memorial to Miss Iza Smith, by the King's Daughters of Grove City. This is a beautiful tribute to her memory by the members of the society in which she delighted to serve.

EDITORIAL

The Thirty-sixth Annual Convention of the Women's General Missionary Society of our Church promises to be a joyous occasion. Every preparation, showing the hospitality of the Cambridge people and Muskingum presbytery is extended to those who will attend this meeting. The stimulating influences of these meetings create year after year more and deeper love for Christian Missions. The reports to be given will prove that. We do hope every presbyterial will have a delegate in the Thirty-sixth Annual Convention.

The women of the Church have responded splendidly to the call for NEW subscriptions to the *Women's Missionary Magazine*. The editorial management believe the good work is but fairly begun. A few moments will be given at the Cambridge Convention to offer NEW SUBSCRIPTIONS.

Every delegate should have ONE or MORE to offer. It will be but one of many happy features of the Convention "to shower" subscriptions.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkesburg, Pa.

Warm Springs report for February: Pastoral visits, 58. Many hours spent in camp. Number of Sabbath School scholars, 71. On account of epidemic only one session was held in February.

Preaching services, 4; average attendance 65. Prayer meetings, 3; offerings of congregation, \$6.00; offerings of Sabbath School, \$2.27.

Donations in February, 1919. 1. A friend, \$12.00; 2. Mrs. A. M. Pardee, Washington, Pa., \$5.00, for rent of picture slides. 3. Large box of quilt pieces, W. M. S., Connoquenessing, Pa. 5. Large box of quilt pieces from Mrs. F. N. Crawford and knitted rug, Women's Aid Auxiliary Society, N. S., Pittsburgh, Pa. (not acknowledged because no name was given, but we do appreciate them). 5. Quilt pieces, Junior, Cedarville, Ohio.

Mr. Jackson writes that never in the history of the mission has there been anything to compare with the number and value of the gifts sent during the past three months. As stated in a former report, church services and government school were closed the second time since October. It is gratifying to note, however, that the attendance and interest at our services have been increasing, in part, because of the use of stereopticon lamp and picture slides, illustrating Bible scenes and characters, with appropriate lessons for every day Christian life.

Our older Indians who cannot read are being taught through "Ege Gate" to grasp hold of practical Bible truths.

Would that this might interest some good friends to provide the same for our other two stations, Simnasho and Tama.

Simnasho. Number of pastoral visits, 27. Number of Sabbath School scholars present, February 2, 27; February 9, 24; February 16, 19; February 23, 24. Average attendance, 26. Preaching services, 4. Prayer meetings, 4.

The other morning two old women, Wilapawasha and Tiala came to the mission. They were in great distress. The afternoon before their teepee was burned. The poor old women had nothing left

except what they were wearing. One of them has two married sons and a married daughter. These do not want her nor do they give her any support. I took the matter up with a former superintendent and he compelled the sons to care for her. When that superintendent left they turned her adrift again.

I was over to Joe Kuckup's place a couple of weeks ago. I went to see Joe's wife who has been sick all winter and Joe wanted me to see his gas engine. The engine is part of a woodsaw outfit and the engine would not run. I was about seven hours on the road making the round trip of about twenty-two miles. Joe is my interpreter and he makes that same trip every Sabbath, rain or shine. He has a neighbor who is about as faithful. The neighbor has missed but one Sabbath this winter. He came to me yesterday for an order for a sack of flour, some sugar and some coffee on a Wapinitia grocer. I thought a man as faithful as he was worthy of a little help. We have others that are real faithful, too, but they live nearer the chapel.

On the third Sabbath of the month it rained all day and yet nineteen came ploughing in through the mud to church. Mr. Matthews will represent the Indian work at the Women's General Missionary Society Convention in Cambridge.

Tama. Mr. R. G. Smith reports pastoral visits, 71. Time spent visiting in camp, 200 hours. Ministrations in camp on account of sickness and death, 20. Amount of medicine distributed, 10. Average attendance at Sabbath School, 12 and 23. Preaching services, 4. Sabbath School sessions, 8. Missionary meetings, Junior, 8. Average attendance 17 and 14.

We hold Sabbath School at the Sanatorium at 3 p. m. Sabbath and at the mission, 9 a. m.

The last two Sabbaths the Catholic children attended at Sanatorium, making our attendance 53 for the last two Sabbaths.

I held one communion service at the Sanatorium.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1918-1919.

Foreign—Junior.

Jack and Janet in the Philippines, 30c.
Sketch Book, 15c.
Set of Twelve Post Cards, 17c.
Outline Map of the World, 17c.
Small Map Showing Routes, 6c.
Passports, 3c. each; 18c. per dozen.

Home—Junior.

Jack-of-all-Trades, 30c.
Teacher's Manual, 10c.
The World's Workshop, 12c.

Prayer Cycle, 10c. each; \$1.00 per dozen.
Junior Wall Roll, \$1.00, postpaid.
The Power House at Pathankot. Cloth, 60c.;
paper, 40c.
The Egyptian Sudan. Cloth, 35c.; paper, 20c.

Leaflets for Foreign and Home Study Books.

Home Life in India, 2c.
Home Life in China, 3c.
Home Life in Korea, 3c.
Home Life in Japan, 3c.
Home Life in Africa, 3c.
A Daughter of New China, 3c.
Women's Rights in India, 2c.
Women Adventurers in India, 3c.
India's Womanhood, 5c.
India's Women Finding Themselves, 4c.
Broadening Horizons in Egypt, 3c.
The Blind Missionary of Egypt, 3c.
An Hour a Day With Jesus, 3c.
Freedmen's Missions, 2c.
Women's Work in Freedmen's Missions, 2c.
Influence of Mission Schools in the South, 3c.
Native Americans, 5c.
Child Life of the Southern Mountaineers, 10c.

We have word from the publishers of "Women Workers of the Orient" and "The Path of Labor" that their supply of these books has been exhausted and they will not print new editions. We have exhausted the resources of Pittsburgh book stores in an effort to fill orders for the books. Will not those who

have completed their study course kindly pass on their books to their less fortunate friends, for *we cannot fill further orders.*

If there are those who have not yet commenced their study course we can give very reasonable rates on "World Missions and World Peace." This book is fully as appropriate for a mission study text-books in these days of peace making as during the days of war. We will offer them, so long as they last, for 25c. in paper and 40c. in cloth. We have but one copy of "How to Use," so "first come first served."

The foreign study book for next year is "A Crusade of Compassion," by Dr. Belle J. Allan. As the name implies, it deals with the medical side of foreign missions. Pray that the study of this book may awaken in many young hearts the desire to serve Christ in mission fields by ministering to the relief of bodily suffering, remembering that Christ went about "healing the sick."

The new Junior Wall Roll is ready to mail out. It is printed on white paper and in larger type than the former roll making it better adapted to large classes. The price is the same, \$1.00 each.

A feature of the 1919 Prayer Cycle, which adds much to its usefulness and attractiveness, is the maps of India and Egypt on the inside cover of the book. Pray that a much larger circle than in former years may make use of this aid to intercession for our mission fields and workers.

ATTRACTIVE POSTERS AND RAINBOW LEAFLETS.

The Federation of Women's Boards of Foreign Missions of North America has opened a "Campaign for Recruits" for the mission fields. This campaign was opened in Philadelphia and Washington in January.

To aid in this Campaign the Federation has prepared a series of seven large posters, in colors, for use by all denominations in securing recruits, not only for the mission fields but also for denominational missionary societies.

This series of posters present the great needs of today in a most attractive and impressive form. The titles are:

A Call to Prayer.

For Christ and the World.

A Message to Doctors and Nurses.

A Message to Teachers. (Democracy is not enough, it must be Christian).

The Federation Poster. (Federated to fight for 500,000,000 women who need the Gospel).

HELP MAKE THE RAINBOW A CRUSADE OF COMPASSION.

(Text-book for 1919).

The posters should be placed in colleges, churches, and wherever they will appeal specially to young women.

Posters, 50c. per set of seven. Order promptly of Literature Department of Women's Board (see address above), as the supply is limited.

"Rainbow Envelopes" containing six leaflets in colors, answering the questions on The Call of the World—Who? Why? When? Where? How? Where-withal?—should accompany the posters for distribution. Pledge cards for active service, are included in the envelope. Price, 5 cents per envelope.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

NOTICE.

The new WALL ROLL is now ready for delivery, price one dollar (\$1.00). Send orders, accompanied by money, to the Literature Dept., 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

"MAGAZINE SHOWER."

Any friends or relatives of any of our missionaries, home or foreign, knowing names and ages of the children in the families are asked to please send same to the General Junior Secretary. We would be exceedingly sorry if one family should be missed, through lack of knowledge, in the distribution of the "Magazine Shower," for it is the desire of the Juniors of America to brighten the home of every married missionary this coming year with twelve visits of a new magazine, fresh from the publisher.

Send your money direct to the General Secretary by May 1st. Receipt will be sent for all money received and list of donors published in the July Magazine.

A SALOONLESS NATION.

Abraham Lincoln said on the day of his tragic death, "The next snarl we've

got to straighten is the liquor question."

The work progressed very slowly although there were many busy workers endeavoring, by the help of God, to drive out this great curse from our midst. It will ever remain a secret, but it did come gloriously. God always knows where to find those fitted to do His work, so He sent Dr. Dio Lewis, of Hillsboro, Ohio, in December, 1875, to lecture on "Our Girl." He advised the women to labor with the saloon keepers by prayer and persuasion to give up this evil business. The response was instantaneous. The papers sent the strange news from the Atlantic to the Pacific, from the Great Lakes to the Gulf and hearts were all aflame.

God's plans were deeper and broader than man's, for when the crusade started in Ohio the women, after a few weeks of earnest prayer and labor, thought that the saloon keepers would give up their evil business and America would be free from the great curse of rum. Little was it realized that we had such an enemy to fight. God knew our enemy better than we did, so made the Crusade the mother of the Women's Christian Temperance Union, whose foundations were laid

broad and deep, and it resolved never to cease war against the liquor traffic until the whole world was free from this great and evil curse.

Knowing that only by united effort, by taking hold of God through faith and prayer could this work be accomplished and always remembering "God is our refuge and strength, a very present help in time of trouble," we went forward step by step until the ratification of the prohibition amendment was formally declared in January, 1919.

The work now before us may be divided into three parts.

First: The enforcement of the law. This will grow less difficult year by year. We will no longer have big breweries and distilleries with their associations with large capital claiming to be engaged in legitimate business.

Second: The cultivation of a sentiment in favor of total abstinence. In this moral support of the law the churches must lead and no longer countenance even the slightest drinking of intoxicants.

Third: The carrying of prohibition principles and the results of our own experiences to other lands. The logical thing before us now is to look to the future, not the past. In the future we may see a collective American mind, unbefuddled by the fumes of alcohol and unbiased by the catering to the pro-saloon voters, tackling its municipal, county, state, national and social problems.

The gain of such a mind for such a vast cause will be incalculably great. The time is not far distant when our school children are going to find, in reading the story of the past, a word that will be unfamiliar to them. That word will be "saloon" and they will ask parents and teachers, "What is a saloon?" They

will be told that there are no saloons now but the young children will hear what a wicked place it was; how they were owned and controlled by the distillers and brewers. They will find out how the saloon corrupted politics, spread poverty and wretchedness, crushed manhood and robbed womanhood and childhood. They are going to find out, as Lincoln said, that they were the greatest evil that ever fastened itself on this country, slavery alone excepted.

When this evil goes many of the sins of our nation go with it. It had so many companions to help take from the girls and boys of our land their purity, honor and strength and pull them down into the lowest depths of sin and evil.

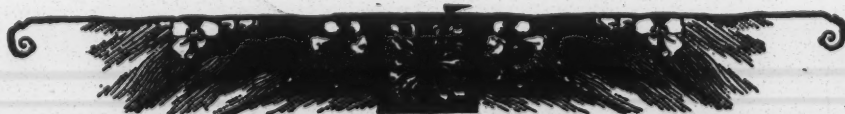
It has been said that this curse would not be taken from us without bloodshed and it has taken this great world war to bring about prohibition.

We are glad that the boys and girls of coming generations will never know, from experience, what sorrow, suffering and sin this great curse was to our nation.

The taking of this great evil from us is a miracle wrought by the prayers of mothers. We believe that the prayers of mothers over a period of a hundred years or more had much to do with the national prohibition victory. The appeals of these stricken hearts to the hosts of heaven—surely they did not go unnoticed. For today they sleep in a million graves—the mothers of men—mothers whose years were saddened here on earth and who went to their reward with prayers on their lips that the drink evil might be suppressed for the good of all.

Let us rejoice that these prayers have been answered, that we now have a saloonless nation.

MRS. C. K. HOLVERSTOTT.



FIELD SECRETARY NOTES.

Miss Kate A. Hill, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.
Philadelphia, Second United Presbyterian Church, first Tuesday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, Ill., first Tuesday of every month.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presbyterian of First United Presbyterian Church.

San Francisco, first Tuesday, every month, Presbyterian Building.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

During the past month a week was spent in visiting LeClaire, Iowa, and our five societies in Rock Island, Moline and Davenport. A missionary address was given to each congregation and a meeting was held with each society.

We discussed the various problems concerning our missionary societies—dues, programs, refreshments, Magazine, Prayer Cycle, the uninterested women, "War Bonus," 25% increase, etc.

I was much pleased to find the women of Rock Island Presbytery have definitely set themselves to the task of undertaking their share of the "407."

Many of them are pledged to give at least \$5.00 yearly to this work in addition

to what they are already giving. All are doing something.

I enjoyed the fellowship with Miss Elizabeth McMillan, home missionary, at Oak Grove, Rock Island. Our women will be glad to see her face to face at Cambridge. She has helped build two missions in Rock Island and has given her best unstintedly.

A day was spent in Chicago at a meeting of the Inter-Church Federation. In the evening session over one thousand sat down at a dinner together and listened to Robert E. Speer, Dr. Earl Taylor, J. Campbell White spoke in the afternoon. Fred B. Smith told us that he had left the Y. M. C. A. because he had "discovered there are women," and then added that "in every great issue we have learned to count on the women."

It was stated that only 5% of money was being given that ought to be given, less than 5% of the service and still less than 5% of prayer.

I wish each missionary society would make a survey in April of the women of their congregation and see how they measure with that.

Most of our societies have just elected new officers. At one time I thought I would write in these field notes what I considered "an ideal President should be." But when the time came my courage failed me!

In the very beginning let us start out to raise our standards during the year, enlarge our membership, improve our programs, at least 25% increase in monthly contribution, "advance on our knees."

The month closed with Cleveland women in their monthly Tuesday meeting. Five congregations were represented and one woman came from Youngstown and one from Akron. They meet in the Old Stone Church. It is down town and very convenient for all.

The women of Pittsburgh and vicinity will need to wake up or they will find that some of these smaller groups will outdistance them in attendance.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

By Mrs. J. H. Maxwell, Secretary, 142 Taylor Ave., Beaver, Pa.

February 18, 1919.

The Women's Board convened at the close of the Tuesday morning prayer meeting, the President, Mrs. Sands, calling the meeting to order.

Two letters were read from Mrs. J. L. Miller, our recent Board member, the one thanking the Board for sympathy extended to her in the hour of her sorrow; the other tendering her resignation as a member of the Board on account of the responsibility which has been placed on her, for her grand children, who lost their mother so tragically.

The Treasurer reported having received the interest on three mortgages and forty W. S. S., also \$5600 from W. Bruce and Myra M. Bruce in memory of their sister, Florence Gibson, which was designated for work in Egypt and India.

The insurance on the Camden dormitory at Camden which was burned was received.

A letter from Miss Carrie Buchanan was received by Treasurer.

On motion six receipt books were ordered for Treasurer.

The Board of Publication having notified the Board at a previous meeting that their rent would be raised the new lease was presented to the Board to be signed.

Parsonage Secretary reported having received the first installment on the Beechview loan.

Freedmen Secretary reported having sold 25 acres of ground to Noah Steel which Board had authorized at a previous meeting.

The dormitory at Camden having been burned it was suggested it might be well instead of building an entirely new building, an addition be made to Hanna Hall. A committee was appointed to investigate the matter further.

On motion, Mrs. W. G. Wilson, of Camden will be asked to represent the Freedmen work at the Women's General Missionary Society Convention.

Home Secretary received reports from

the following stations: Brushton Italian, Pittsburgh, Pa.; Italian, Butler, Pa.; Italian, Portland, Ore.; Italian, Los Angeles, Calif.; Fresno, Calif.; 4th Church, Spokane, Wash.; Boise, Idaho; Eastonville Mission, Burgettstown, Pa.; and the 12th Church, N. S., Pittsburgh, Pa.

Miss Allen, of Fresno, writes, after thirteen weeks of church closing, they were allowed to open, providing people would all wear masks.

Miss McMillan, of Rock Island, Ill., will represent Home work at the Women's General Missionary Society Convention.

Bills to the amount of \$187.09 for Frenchburg were presented and ordered paid.

Indian Secretary presented bill of \$32.13 for Sabbath School supplies for Warm Springs and Simnasho.

Tama writes saying they would like very much to have some Psalter Hymns and picture rolls for use in their Sabbath Schools.

Literature Secretary reported the new Prayer Cycles are now ready. Leaflets on Egypt were ordered to be sent for the use of the soldiers in Egypt. Bills amounting to \$90.32 were ordered paid.

Foreign Secretary presented the names of two applicants who were elected to go to India.

A letter was read from Miss Atchison who is at Battle Creek Sanatorium.

Two letters were read from Dr. Grant who sailed from New York direct to Egypt, January 20, 1919.

Junior Secretary presented a bill of \$80 for dime cards which was ordered paid.

A motion authorizing the Printing Committee to order 1000 Rex Mailing tubes at \$13.75 was made.

Adjourned with prayer.

March 4, 1919.

The Women's Board met in their regular time and place with all members present. The President called the meeting to order by asking Mrs. O. H.

Milligan, our Convention president, to offer prayer, at the close of which some matters in regard to program were settled and Mrs. Porter was appointed to go to Cambridge at her convenience to make arrangements for the presentation of the Thank-Offering pagent.

The Minutes of the last meeting were read and adopted.

Treasurer reported: Receipts were \$21036.70; disbursements, \$15473.38.

The treasurer was instructed to pay War Bonus to each of our Field Secretaries and each of the office girls.

Young Women's Secretary reported two new societies. In the Beaver Valley Presbyterial at Beaver Falls a "Kate Hill" missionary society with 14 members, President, Helen Ewing. At Butler, Slippery Rock Borough, a King's Daughters Circle with 12 members, President, Buelah Kerr.

Statistical Secretary reported two new Women's Societies, one in Frankfort Presbyterial known as the Frankfort W. M. S., 23 members, President, Mrs. E. M. Welsh. In Chartiers Presbyterial the Westland Mission W. M. S., 24 members, President, Miss Romaine Russell.

Parsonage Secretary stated the Par-mea, Idaho, congregation having decided to go into the Presbyterian church wished to pay off their indebtedness to Board on their loan. On motion Secretary was instructed to ascertain the amount of their indebtedness and express our deep regret at loosing them.

Freedmen Secretary. Riceville and Townsville both report packages and barrels of clothing received. Knoxville sent bill of \$55.10 for lavatories in McDill Home which were ordered paid.

Mrs. Johnson, of Henderson hospital was granted \$60 per month, beginning April 1, 1919.

On motion the following prices will prevail at Henderson: in wards, \$9; private rooms, \$12 per week.

A letter was read from Dr. Jones, of Camden, Ala. A suggestion was offered that the annual meetings of the Council

of Women for Home Missions and the Federation of Women's Boards of Foreign Missions of North America, be held on different dates in order that the same delegates can attend both meetings, was signed by our Board.

Railroad Secretary reported the car fare over the B. & O. from Pittsburgh to Cambridge, \$3.97; train leaving at 8:15 a. m.

Literature Secretary reported bills amounting to \$14.23 had been paid by Secretary and on motion this action was approved, while bills to the amount of \$129.41 were ordered paid.

Foreign Secretary presented one application to go as missionary and Board elected same.

Permission to enter the country has just been received for two of our new missionaries who were to go out with the missionary party last Fall.

On motion Miss Criswell, of the P. M. I. on account of health, be allowed to return home in Spring of 1919.

Letters were read from Rev. Rivington and his wife, formerly Miss Emma McKeown, of our Sudan Mission.

A letter was read in regard to the condition of Miss Alda Atchison.

A letter and a report was presented from Miss Kate Hill.

A letter relative to the White Memorial Hospital, India, was presented.

Home Secretary reported Frenchburg was again under the "Flu" scourge but though they had two deaths, all the others were recovering nicely.

On motion the school term will be extended until the last of June, Board paying full salaries for extra time.

A check of \$289.25 was received being designated and undesignated gifts for Frenchburg.

A bill of \$87.28 was ordered paid.

On motion Mrs. Maxwell was appointed Temperance Secretary till the end of year and give the annual report.

Adjourned with prayer.

MRS. J. H. MAXWELL.
Secretary.

Treasurer's Report for December, 1918, and January, 1919.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Exten. & Parsonage	Ministerial Relief	Young Women's Special	Isaiah 41:5	Contingent Fund	Women's Asso. Work			Temperance	War Bonus	Miscellaneous	TOTAL
												Orphans' Home	Home for Aged People	Columbia Hospital				
Albany	7.00																	18.00
Allegheny	393.00	400.00	378.00	40.00	158.00	12.00	45.00	15.00	3.00	6.00	5.00				7.00	9.00	25.00	1986.25
Argyle	35.00	300.00	190.00						5.00									372.00
Arkansas Valley	7.00	91.00	6.00	2.00	2.00		1.00	1.00	14.00	4.00						17.00		17.00
Beaver Valley	59.00	135.00	44.00	10.00	53.00	17.00	12.00	15.00	25.00	32.00						22.50		159.50
Boston		150.00														7.00	59.00	468.00
Brookville	13.00	20.00	6.00		6.00					1.00						6.25		150.00
Butler	63.00	46.00			7.00	20.00			10.00	5.00					7.00			52.25
Caledonia	41.00	156.00	15.00	10.00	15.00		5.00					1.00	1.00	1.00	2.00	12.00		158.00
Cedar Rapids	10.00	156.00	26.00															259.00
Chartiers	161.00	598.00	101.80	7.00	27.00	15.00		2.00	42.50	8.00					5.00	160.45	1.00	194.00
Chicago	57.00	137.50	14.00	10.00	10.00	36.00	15.00	7.00	5.00			2.00			7.00	10.00		1130.75
Cleveland	99.00	188.00	62.00	7.00	36.00		24.00					3.00			6.00			296.50
College Springs		300.00						8.00					10.00			8.00		443.00
Colorado	20.00	84.00	4.00	3.50	3.00	1.00												318.00
Concordia	19.00			2.00	3.00					5.00	5.00					6.00		113.50
Conemaugh																		45.00
Delaware	30.00	135.00	26.00	11.00	16.00	25.00					5.00							5.00
Detroit	20.00	20.00	20.00		49.00	12.00			9.00							10.00		313.00
Frankfort		175.00														4.00		114.00
Garnett	5.00	47.00	5.00	3.00	7.00		2.00	3.00										178.00
Hudson	82.00																	72.00
Idaho	3.00	3.00	5.00	5.00	7.00	2.00	7.00	3.00	12.00						1.00	25.75		82.00
Illinois Central	20.00	74.00	25.00		9.00	4.00	5.00								2.00			73.75
Illinois Southern	56.50	357.00	5.00															139.00
Indiana	7.00	160.00	27.00						6.00						1.00	10.00		418.50
Indiana Northern				5.00	10.00	6.00	5.00	5.00							1.00			227.00
Iowa Northwestern	5.00			2.00	10.00			2.00							1.00	5.00		30.00
Kansas City		26.00	10.00	7.00	5.00		3.00	2.00				3.00	3.00	3.00	3.00			18.00
Keokuk	20.00	281.00	91.00	5.00	5.00		2.00	2.00	12.00							29.00		65.00
Kiokoinetas	14.00	35.00	35.00	1.00	11.00	2.00	2.00									45.00		447.00
Lake	58.00	204.00	50.00	12.00	38.00	3.00	9.00	11.00	76.00	1.00								108.00
LeClaire			10.00		10.00					1.70							100.00	562.00
Los Angeles	103.00		16.00	19.00	34.00		9.00	10.00	5.00	5.00					2.00	123.00		21.70
Los Angeles	25.00	50.00	20.00															336.00
Mansfield		200.00														56.00		152.00
Mercer		165.00	79.00	10.00	11.00				10.00	1.85				5.00		49.00		152.00
Monmouth	17.00	186.00	350.00	132.00	100.00		40.00	30.00	70.00	26.00						20.50		382.00
Monongahela	75.00		3.00	15.00			5.00		17.00	2.00						1308.00		325.35
Mustkingum	3.00	289.00	30.00															3987.00
New Jersey	5.00	45.00	30.00						10.00						5.00			339.00
Ohio First	39.00	150.00	31.00	7.00	17.00		11.00	6.00	35.00	3.00					2.00	27.50		93.00
Oklahoma	2.00	10.00	4.00	2.00	2.00											10.00		322.50
Omaha	20.00		25.00	9.00	10.00				24.00									50.00
Oregon	8.00		2.00	7.00				6.00		3.00						12.00		38.00
Pawnee	5.00	30.00	15.00		5.00	2.00			8.00									121.00
Philadelphia	99.00	50.00	231.00	12.00	17.00	10.00	10.00		31.00	1.00				4.00	3.00	117.00		595.00
Pittsburgh	20.00								6.00									26.00
Puget Sound	23.00	19.00	31.00	2.00	13.00											56.00		147.00

Rock Island	14.00	20.00	17.00	6.00	23.00	4.00	2.00	15.00	1.00	5.00	2.00	20.00	91.00			
San Francisco	35.00	83.00	12.00	2.00	23.00	2.00	1.00	1.00	1.00	1.00	1.00	1.00	142.00			
Sidney	41.00	162.00	20.00	5.00	41.00	30.00	55.00	60.00	15.00	11.00	50.00	253.00				
Steubenville	35.00	90.00	5.00	5.00	5.00	2.00	2.00	10.00	1.00	1.00	1.00	40.00				
Texas	5.00	12.50	2.00	2.00	2.00	45.00	6.00	14.00	2.00	2.00	2.00	42.50				
Uncompahgre	2.00	264.00	69.00	35.00	58.00	5.00	3.00	1.00	1.00	1.00	1.00	6.00				
Westmoreland	51.00	128.00	23.00	109.00	47.00	17.00	25.00	63.00	1.00	1.00	1.00	692.75				
Wheeling	130.00	236.00	28.00	23.00	28.00	9.00	10.58	10.58	1.00	1.00	1.00	374.00				
Wisconsin	11.00	23.00	58.00	2.00	58.00	5.00	3.00	1.00	1.00	1.00	1.00	226.58				
Xenia	36.00	100.00	28.00	23.00	28.00	9.00	10.58	10.58	1.00	1.00	1.00	490.00				
The Barnes Family	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00				
Mr. F. H. Beatty	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00				
Miss Helen T. Brown	120.00	120.00	120.00	120.00	120.00	120.00	120.00	120.00	120.00	120.00	120.00	120.00				
Rochester Cong., N. Y.	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00				
Cochran & Utica Cong.	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00				
Columbus City, Ia., Cong.	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00				
Mr. & Mrs. W. L. Taylor	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00				
Mr. John Denham	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00				
Miss Anna A. Milligan	251.00	251.00	251.00	251.00	251.00	251.00	251.00	251.00	251.00	251.00	251.00	251.00				
Norris Sq. S. S., Phila.	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00				
North Bend Cong.	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00				
Mr. Geo. M. Paden	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00	100.00				
Miss Margt A. Given	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00	300.00				
Miss Grace E. Smith	200.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00	200.00				
J. A. Reed, Treas.	500.00	500.00	500.00	500.00	500.00	500.00	500.00	500.00	500.00	500.00	500.00	500.00				
Spencer Family	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00				
Interest	314.62	314.62	314.62	314.62	314.62	314.62	314.62	314.62	314.62	314.62	314.62	314.62				
Interest on Investments	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00				
Int. G. B. S., Tanta Fund	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00				
Mrs. E. Fulton	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00				
A Friend	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00	150.00				
S. S. C., Jancerville	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
Y. P. C. U., Lebanon	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00				
K. D. Class, Fowler	13.50	13.50	13.50	13.50	13.50	13.50	13.50	13.50	13.50	13.50	13.50	13.50				
Refunds	260.00	260.00	260.00	260.00	260.00	260.00	260.00	260.00	260.00	260.00	260.00	260.00				
Warm Spring Cong. & S. S.	13.00	13.00	13.00	13.00	13.00	13.00	13.00	13.00	13.00	13.00	13.00	13.00				
Mrs. H. T. McLaughlin	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
Mrs. J. M. Day	15.00	15.00	15.00	15.00	15.00	15.00	15.00	15.00	15.00	15.00	15.00	15.00				
C. E. Bellingham	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
"Helpful Hour for Mothers"	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
S. S., 1st Baltimore	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
"Watchman" St. Clairville	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
W. A. Kyle	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
Myrtle Davis	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00				
Miss M. A. Bell	24.00	24.00	24.00	24.00	24.00	24.00	24.00	24.00	24.00	24.00	24.00	24.00				
Mrs. H. E. Buck	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00				
Unknown Friend	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00				
Y. P. S., O'pik Ct., Seattle	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00	25.00				
Mrs. S. J. Mitchell	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
Mrs. J. E. McCune	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
Mrs. H. M. Harvey	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
Com. P. E. for India	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
Re-payments on Loans	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
Annulies	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
Return of Inv.	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
War Bonus Gifts	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00	30.00				
TOTAL	\$3064.92	\$11526.00	\$2350.80	\$1413.14	\$1327.60	\$201.50	\$2575.04	\$1723.00	\$116.55	\$1638.88	\$23.00	4.00	\$38.00	\$83.00	\$1710.289.19	\$3080.07

Miscellaneous: Junior Magazine Reserve, \$3.00; G. B. S., Sargodha, \$175.50;
 Bequest of Melvina Blair, \$100.00.

MRS. J. B. HILL, Treasurer,
 5345 Marlborough St., Pittsburgh, Pa.

STUDY FOR THE MONTH.

MAY.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"It is our duty to carry Christianity to the world because the world needs to be saved, and Christ alone can save it."

Chapter 5—Women Working Together.

By Mrs. J. P. White.

Scripture—Ephesians 4:1-7.

Roll Call—Name Our Pioneer Missionaries to Egypt.

Topics for Study—

1. Patriotic Service of Oriental Women.
2. The Aims of the New Organizations Among Oriental Women.
3. The New Woman of China.
4. Christian Missions and the New Movements.

Home Mission Study:

"THE PATH OF LABOR."

Chapter 5—In Lumber Camps and Mines.

By Mrs. T. C. Atchison, Lawrence, Mass.

Scripture Lesson—Ecclesiastes 11:6;

Isaiah 41:6; 1 Cor. 3:8; Matt. 25:40.

Topics for Study—

1. The Field and Its Environments.
2. The Response from the Camps and Mines to the Needs of Humanity.
3. Christian Activities Among the Lumbermen.
4. Social Problems in Mining Districts.
5. The Task Awaiting the Church of Christ.

Persons knowing their intention to attend the Cambridge Convention please send AT ONCE your name to the Chairman of the Entertainment Committee.

It is a great imposition upon the committee to delay.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon Rev. H. T. Jackson
 Simnasho, Oregon Rev. W. A. Matthews
 Tama, Iowa Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
 Miss Bess Eakin, (Italian), Butler, Pa.
 Miss Grace Welck, (Italian), Burgettstown, Pa.
 Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
 Miss Margaret Heazlett, N. S., Pittsburgh, Pa.
 Miss Romain Russell, Hickory, Pa.
 Miss Sallie Dickey, Alliance, Ohio.
 Miss Elizabeth McMillan, Rock Island, Ill.
 Miss Flora B. Torrance, Boise, Idaho.
 Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg, Kansas.

Miss Irma G. Allen, Fresno, Calif.
 Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Miss Ida Paisley, Frenchburg, Ky.
 Miss Margaret Cleland, Frenchburg, Ky.
 Miss Ruth Bemis, Frenchburg, Ky.
 Miss Margaret Peebles, Frenchburg, Ky.
 Miss Elizabeth Hamilton, Frenchburg, Ky.
 Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
 Miss N. Ethel White, Frenchburg, Ky.
 Miss Esther Mitchell, M. D., Frenchburg, Ky.
 Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

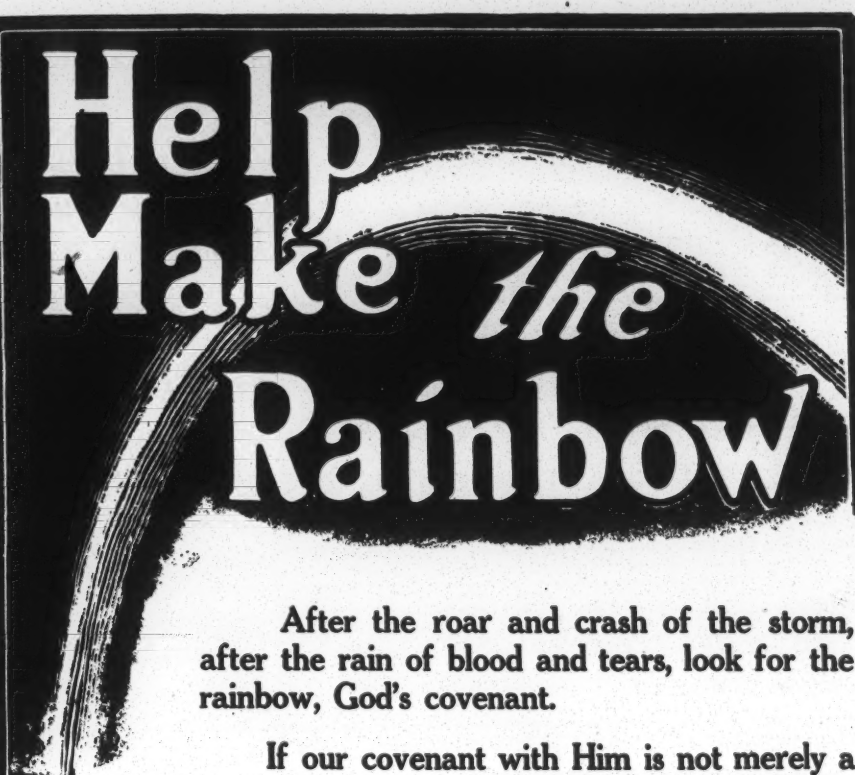
FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
 Riceville, Tenn.—Mrs. Lily M. Clatchey.
 *Knoxville, Tenn.—Rev. J. Kelly Giffin.
 Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
 *Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
 Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
 Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
 *Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
 Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
 Chase City, Va.—Rev. F. W. Wilson.
 R. F. D. 1. Mark "For Bluestone Mission."
 Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
 Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.



Help Make *the* Rainbow

After the roar and crash of the storm,
after the rain of blood and tears, look for the
rainbow, God's covenant.

If our covenant with Him is not merely a
scrap of paper, we shall help make the rainbow
the arch of His love, truth, and sacrifice span
all the seas.

Women of non-Christian lands suffer
agony we have not known, without the com-
fort, that we know.

The Sun of Righteousness is hidden by
false faiths, cruel superstition, and our neglect.
They see no light through their tears.

Millions wait for an army of Rescue.
The King summoned us, but we were too
far away to hear His voice.

Now in the silence of peace we may hear
Him as men have heard Him through the
din of war.

LISTEN! IS HE CALLING YOU?

FROM FEDERATION POSTERS.

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See Thank-Offering Department, this issue.



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**OFFICERS OF THE THIRTY-SIXTH ANNUAL CONVENTION OF THE WOMEN'S
GENERAL MISSIONARY SOCIETY, CAMBRIDGE, OHIO,
MAY 16-20, 1919.**